

THE *CHRISTIAN*  
 *CENTURY.*

Volume XVIII.

Chicago and Washington, Jan. 31, 1901.

Number 5.



*Roland A. Nichols.*



A WEEKLY RELIGIOUS, LITERARY AND NEWS MAGAZINE.

Published by

**The Christian Century Company,**  
355 DEARBORN STREET, CHICAGO.

CHARLES A. YOUNG, . . . President.  
FRED'K. F. GRIM, . . . Vice-President.  
ANGUS MCKINNON, . . . Sec'y. & Treas.

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**MANY KIND WORDS.**

The Christian Century has a large and growing circle of very warm friends. Their kindness and helpfulness in increasing the influence and circulation of the paper has been manifested in many ways. This had prepared us for kind expressions of appreciation in view of the enlargement and other improvements of the Christian Century. We did not, however, anticipate so many and such kind words as have literally poured in upon us since the Christian Century has taken its place in the front rank of religious journalism.

Of the many appreciative words received we publish the following as samples, our space being too limited to admit more:

"Wapello, Iowa, Jan. 20, 1901.—I like the 'Century' in its new dress. It is easily the finest paper among us. "Charles Blanchard."

"Mason City, Iowa, Jan. 14, 1901.—I want to congratulate you on the new 'Century,' both as to appearance and subject matter. It is 'away up' in journalism. "Ralph C. Sargent."

"Austin, Minn., Jan. 19, 1901.—The Century is a gem in appearance, a jewel in beauty, brains and brevity. Those who have subscribed for it here think it the best of all.

"J. Stewart Miller."

"Chicago, Ill., Jan. 15, 1901.—The Century is superb. Your editorial pages are the best in the brotherhood. I hope you may continue to do such high grade work that the paper may become the most potent journal amongst us.

"Charles Clayton Morrison."

"Eureka, Ill., Jan. 15, '01.—I congratulate you on the 'Century' as judged by the first issue of 1901. In make-up it is the handsomest paper I get—in fact, about the ideal. Your corps of writers is not less than the best either.

"S. S. Lappia."

"Galveston, Texas, Jan. 15, 1901.—I cannot withhold a line, and in it to say that I am blinking my eyes upon receipt of the last edition of the 'Century.' Such leaps and bounds toward the very front rank of journalism I have surely known no other paper among us to take. You are a success. Go on and the Lord reward your great faith and enterprise. The intelligent brethren will stand by such a journal. I stand ready to be surprised by you again and again.

"Jesse B. Haston."

Editor of the Christian Century: A copy of your paper was handed me yesterday by our pastor. I looked it over. I read it. I soon found myself saying: 'It strikes me this paper is fearless. It seems to love the truth. It seems to have caught the spirit as well as the letter of our movement as a people, and then it does not seem to be run entirely on the plan of "for revenue only." I am sick of truck-

ling, fawning church papers. Best wishes for your success as long as you love honesty more than policy. Sincerely, "Elizabeth Randebush."

**Deeds Even Better Than Words.**

These kind—even enthusiastic—words of approval and congratulations upon the growth of the Christian Century, are very gratifying. We shall strive to continue to merit the approbation of our rapidly growing constituency. Our many friends know the old adage that "deeds speak louder than words," and we shall trust them to render us every assistance possible in enlarging the circulation and increasing the efficiency of the Christian Century.

**The Opportune Time.**

We trust our friends will not overlook the fact that notwithstanding the enlargement and great improvement of the Christian Century, which adds greatly to its cost, we are continuing the old rate of one dollar a year till April 1st. Let those who have in mind to raise clubs do so now. We place no limit on the length of time to which any one may pay in the future at this rate. Old subscribers will improve this opportunity and renew their subscriptions at once for one or more years. Remember that April 1st the regular price is established of \$1.50 a year.

**To Club Raisers.**

To all those who have indicated that they are working to raise clubs of subscribers let us say: Go to work in earnest. It will be easier than ever now to get subscribers. Do not neglect the matter till the price is advanced, and then have to pay more. We are still standing by our Great Combination Offer, notwithstanding the increased cost of the paper. It was a marvelously liberal offer before, but now with the enlarged paper at the same price, who could not raise a club of subscribers? Let every enterprising Christian go forth at once and start the club.

**A Forward Move.**

With confidence in our friends and the great brotherhood that furnishes our constituency, we have gone forward and provided a paper that we believe will give them satisfaction. No better corps of writers could possibly be selected in our brotherhood than the list who are to furnish material for the Century. With this provision for subject matter and the enlargement of the paper and its great improvements otherwise, we expect those who desire to see such a paper succeed to go to work now and extend the borders of our dominion by securing new subscribers for the paper. Let there be a forward movement all along the line. The Christian Century stands both for principle and progress. With loyalty to the living Word and liberty in the living Christ, let our watchword be "Go Forward."

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## EDITORIAL.



Lest to evil ways I run  
When I go abroad,  
Shine about me like the sun,  
O my gracious Lord!  
Make the clouds, with silver glowing,  
Like a mist of lilies blowing  
O'er the summer sward;  
And mine eyes keep thou from being  
Ever satisfied with seeing,  
O my light, my Lord!

Lest that I in vain pretense  
Careless live and move,  
Heart and mind and soul and sense,  
Quicken thou with love!  
Fold its music over, under,  
Breath of flute and boom of thunder,  
Nor make satisfied my hearing,  
As I go on nearing, nearing  
Him whose name is Love. —Alice Carey.

## DO WE WISH APOSTALIC CHRISTIANITY RESTORED?

Since the day when Luther nailed his theses to the door of the castle-church at Wittenberg, the air has been full of the word "Reformation." The task which Wyclif, Hus and Savonarola had undertaken within the Church of Rome was seen to be impossible. The effort to remake the old was given up, or put beyond consideration when the very forces which might have wrought reform broke out of the old shell and started another movement. The Protestants, careless of mere formal continuity of ecclesiastical orders, harked back in spirit to the nobler days of the early church. This break with the historic organization which had usurped the functions of the body of Christ was so startling an event that all Europe was compelled to take sides. Soon the idea of Reformation was in the air. Too late the Church of Rome saw the necessity of clearing her skirts of charges which were everywhere being lodged against her. Responding to this demand, she undertook the "counter Reformation," in which Layola and his fellow Jesuits were the leaders. Meantime the great reformatory movement started by Luther was breaking up under the strongly-marked individualism of the time when the authority of the church was denied. Every man was at liberty to proclaim his own convictions, and the terrible spirit of separatism brooded over the deep. This was far better—evil as it was—than the old dead uniformity of Romanism; but it was a phase of things that could not abide. Yet it served to make conspicuous in the Christian vocabulary the word "Reformation." Every denomination which has started since the Lutheran revolt took its stand upon some neglected element of Christian teaching or life, and insisted upon "Reform."

### The Restoration Movement.

It was the peculiarity of the fathers of this movement with which we are connected that they broke with this tradition at one point, and while they indeed spoke of their work as a reformation, the "current

Reformation" and the like, they boldly advocated the "Restoration" of the Apostolic church. Only by a return to the Church of Christ of the first century did they consider it possible to reach the foundations of belief and secure the lost unity and vitality of the body of Christ. Therefore the cry "Back to the Apostles," "Back to Christ" has been the watchword of the Disciples from the first, and the restoration of Apostolic Christianity their endeavor.

But precisely at this point arises one of those rejoinders from without which we have set ourselves to consider with patience. The man who looks with an impartial eye upon our progress and hears our pronouncements of purpose is likely to say—as many are actually saying of us in these days: "The restoration of the conditions prevailing in the Apostolic churches is both undesirable and impossible." No one, he would say, wishes to go back to the faulty and imperfect church life of the first century. The plane of Christian living in our time is much higher than that of the church membership in Corinth, Ephesus, Galatia and Rome. Moreover, the movement of the church is forward, not backward. The real cry of the church should be "Forward to Christ," not "Back to Christ," for our Leader is ever before us.

There is no word of this comment with which every intelligent Disciple does not agree. To desire to go back to the days when the church was first taking form, with materials gathered from Judaism and Paganism, with all the prejudices and limitations of view, to say nothing of more degrading manifestations of the old life, still climbing to those who were most sincere in their devotion to Christ, would be to wish a return from the strength and wisdom of manhood to the weakness and ignorance of the child. The church has been all too slowly disengaging herself from the enwrapping Judaism and Paganism of the past to wish to return to a day when they constituted the almost total environment of her life.

### Our Critics Error.

But the critic is in error in supposing that this is what the Disciples have proposed. There may have been those who, in the enthusiasm of their preaching, were not concerned to discriminate as to their exact meaning, and who therefore left their hearers in doubt as to the precise content of the words, "Restoration of Primitive Christianity," and the cry "Back to Christ." Certainly the fathers never meant to teach the desirability of restoring the actual conditions prevailing in the primitive churches. That would imply the supposition that the faulty type of Christian conduct observed in the churches to whom Paul wrote, and the limitations of Christian knowledge and activity in an age when the believing community was largely unresourceful in the very elements which produce most effective Christian service, were desirable features for perpetuation. One's heart warms, indeed, as he finds in the pages of the New Testament conspicuous instances of earnestness, fidelity and heroism on the part, not only of individuals, but groups of Christians. But the churches in general filled the Apostles with grave disquietude, by reason

of the ever-clinging tendencies of their former lives; and nothing but an optimism which recognized fully the saving grace of Christ could have heartened these great servants of God for their tasks.

**Apostolic Teachings.**

No, it is not the church life of the primitive years to which the Disciples have sought to point the Christian world, but the ideals of that church as contained in the teachings of the Master and his Apostles. Above the heads of the imperfect Christians of Corinth and Rome, Paul saw the glowing vision of the ideal church, which at times melted away into that glorious church of the future, actually realized, when the limitations and faults which he saw in the brethren of his own day should have been left behind, and the assembly of the first-born whose names are written in Heaven, should appear as the representative of Christ in the world, without spot or wrinkle or any such thing—a church prepared, militant and watchful, fair as the sun, clear as the moon, and terrible as an army with banners. It is this ideal church as outlined in the Christian records to which we direct our thought, with its teachings as to the great verities essential to human happiness and eternal well-being; its simple yet symbolic and impressive ordinances, few in number, yet eloquently speaking of those deepest mysteries of spiritual experience—birth into the likeness of the Lord, and nourishment by the impartation of his life—its sense of joy and freedom in employing all the forces of being in the rewarding and unrestrained service of the common Master, and its spirit of love which is the Spirit of Christ, whose presence proves likeness to him, and is the surest—nay, the only—test of Christian character.

The cry "Back to Christ" is therefore not a note of retreat. It is the command to go forward to the perfect attainment of the Christian ideal; an ideal, however, which was revealed for the first time in the historic experiences of the Apostolic century. Yet that church of the first age, that ideal church, floats above the world today as truly as then. Indeed, it is nearer to us than it was to the early Christians, for it is the city of God, the New Jerusalem, coming down, ever descending, becoming more capable of realization as the church grows in likeness to her Lord.

"The one far off, divine event

To which the whole creation moves,"

is nothing less than the blending of this heavenly ideal with the consummated human reality, because there is no longer a difference.

It is because the Disciples believe that this Apostolic ideal is capable of realization, and that as the visible church adjusts itself to the invisible pattern its true functions may be more fully realized, its true power exercised and its universal fellowship of love enjoyed, that they spell out Apostolic Christianity in large letters, and seek to hasten the day when all shall build on the one divine foundation of Apostles and prophets, Jesus Christ Himself being the chief corner stone.

**GOOD CHEER.**

Have you had a kindness shown?  
Pass it on.  
'Twas not given for you alone—  
Pass it on.  
Let it travel down the years,  
Let it wipe another's tears,  
Till in heaven the deed appears,  
Pass it on.

**THE VISITOR.**

To one who believes in the significant facts upon which our Christian faith reposes, there can be no event of the week's experience quite so sacred as the celebration of the Lord's Supper. In the early church it was the culminating moment of the week. The Lord's Day itself was the memorial of the Resurrection; the Supper, the feast which pointed to the great sacrificial act of the Lord who once died but was now alive forever more, and who ever met with them in this sacred "Communion." It was the sign not only of a historic event but of a present reality. Such a significance the supper must ever have in the church, and no event of the week should receive more thought in preparation nor more care in observance. That not enough is made of the communion service is a fault observed in many quarters. If we complain that many give it but slight place in the calendar, observing it but once a year, a quarter, or once a month, might it not be said sometimes with a fair appearance of reason, that with all our insistence upon its weekly celebration we give it only a scant and formal courtesy? No one can deny that it would be better to observe it less frequently and more heartily, if it is true that repetition leads to indifference.

**Its Ceaseless Charm.**

But the Visitor does not believe that this is the case, and, speaking for himself, he is compelled, perhaps by force of habit and the molding effect of many years of practically uninterrupted enjoyment of the privilege, to feel that something has been seriously misplaced when he is deprived of participation. There is always a beauty and impressiveness which cannot be quite destroyed by any inadequacy of ministration. It has a charm which nothing can totally obscure.

"Age cannot wither it, nor custom stale

Its infinite variety,"

Yet the Visitor is aware that much depends upon the manner in which the supper is observed as to its impression. He is no stickler for forms. He has no liking for a particular and ostentatiously "correct" method of procedure in this matter, and has enjoyed quite as much the holy meal when dispensed with all the rough simplicity of a group of miners as when accompanied with the most elaborate services. The spirit of the occasion will always manifest itself, and make worshipful or formal the atmosphere of the Lord's Table, in keeping with the disposition of those who approach, and especially of those who minister.

**Variety of Observance.**

Perhaps nothing is more interesting than the variety of custom observed in our churches in the celebration of this ordinance; a variety which the Visitor believes is not only perfectly consistent with a full realization of the purposes for which the supper was instituted, but is a delightful proof of the freedom of Christian service which takes an essential idea and develops it in a variety of forms. The recognition of the fact that an exact conformity of conduct to the procedure of our Lord and the Disciples on the classic occasion of its institution would require a return to usages no longer possible, has promoted that difference of method which adapts itself to individual conditions, but preserves the original purpose. The Visitor has worshipped with various congregations of Disciples where many varying methods of conducting the services prevail and never has he failed to see the appropriateness of the procedure in the different cases. Some of them observe the institution be-

fore the morning service; some after; some in the evening; some alternately in the morning and evening. In some instances the bread is dispensed after prayer, and in like manner the wine, while in others both are distributed at the same time, either by the same deacons or by two groups, one following the other. The first time the Visitor saw this latter procedure he was not pleased by it; but on reflection there appeared ample reasons for it in the large congregation where the usage prevailed, and he has since seen it in many of our churches. There is certainly no special virtue in taking unnecessary time in attending to the ordinance and where the members of a congregation find this or any other particular method helpful, it is fully within the bounds of an appropriate Christian liberty to use it.

#### *Individual Communion Cups.*

Then there are some of our congregations that use the separate cups for each communicant. The service is not complicated by this method, as might be supposed, and the total effect of the service is most helpful and impressive. Here, again, there is a chance for varieties of taste. Many of our churches—probably a large majority—will not care for the individual communion service, and the Visitor has always felt thus on the subject. He believes that the likelihood of contagion is very small, and that few will trouble themselves about the matter. But he has felt, in not a few instances, that there are those people in some congregations whose habits or characteristics make it difficult for others in their vicinity to partake of the elements after them with any sense of satisfaction. If men of as unsensitive nature as the Visitor, while trying to give thought only to the significance of the service, are distracted by the repulsive habits of some who sit near, what is likely to be the feeling of those more alert to the proprieties of the sacred place, or less interested in the service? The question has sometimes forced itself upon the Visitor as to whether certain people should not be invited to a separate section of the church, in order that those whose habits are less objectionable may worship at the communion season undisturbed. Perhaps the next best thing is the individual cup.

#### *Spirit of the Occasion.*

But the matter of prime importance is the spirit in which the service is approached, and the attention it receives on the part of the participants. There is no sacramental value in the observance, and if it is attended as a mere formality it may be questioned whether it were not better to stay away. In that case at least the conscience would not be lulled with the reflection that a duty had been performed, as is too often the case. The conduct of the supper should be most carefully planned. No random methods can ever pass here. The average minister reveals his true depth or shallowness more clearly in his prayers and communion talks than anywhere else. A fitting selection of the Scripture is always best. Next to this a few moments of absolute silence, an instance of which the Visitor recalls as one of the most helpful and impressive communion services he ever enjoyed. Next to these, an appropriate, brief talk, for which due preparation has been made, especially spiritual preparation. In such cases the reverent ministration of the elements with unfailing use of our Lord's words of institution, cannot fail to lead the thoughts of the faithful to the secret places of light and love. A due sense of the fitness of order and quiet at such a season, on the part of the minister and elders, the

deacons and the congregation, with appropriate music preceding, and perhaps also during the dispensation of the elements, will make the moment one of satisfaction and comfort to all who partake.

### **THE WILL OF GOD AS RELATED TO MISSIONS.**

It is the will of God that the Gospel of his grace be preached everywhere. The promise to the patriarchs was that in their seed all the families of the earth should be blessed. That exceeding great and precious promise was repeated seven times. To Moses the promise was confirmed with an oath, "As I live, saith the Lord, all the earth shall be filled with my glory." Psalmist and prophet took up the joyful strain and passed it on. "All nations whom thou hast made shall come and worship before thee, O Lord, and they shall glorify thy name." "Every valley shall be filled, every mountain and hill shall be brought low; the crooked shall be made straight, and the rough places plain; and all flesh shall see the salvation of our God." "The earth shall be filled with the glory of the Lord, as the waters cover the sea."

#### *Charge to His Followers.*

To his followers our Lord said, "This Gospel of the kingdom shall be preached in the whole world, for a witness to all the nations." He charged them to go into all the world and preach the Gospel to the whole creation. They were to be his witnesses in Jerusalem and in all Judea and Samaria, and unto the uttermost part of the earth. He contemplated nothing less than universal dominion. He must reign till every enemy is put under his feet. On Patmos John heard great voices in heaven, and they said, "The kingdom of this world is become the kingdom of our Lord and of his Christ."

#### *Kingdom Must Be Extended.*

He taught his disciples to pray, "Thy kingdom come, thy will be done on earth as it is done in heaven." As long as darkness covers any land and gross darkness any people, so long as there is a single soul alive without the knowledge of the Gospel, so long will it be true that God's will is not being done on earth as it is done in heaven. God is not willing that any should perish; he is desirous that all should come to a knowledge of the truth. Christianity must become coterminous with humanity.

#### *Men Honored in His Service.*

The saved must become saviors in turn. The redeemed must help seek and save the lost. No angel has been commissioned to make known the unsearchable riches of Christ. Doubtless the brightest seraph before the throne would feel an inexpressible honor to have a part in the execution of this grand enterprise. But this high honor has been reserved for men who have themselves been washed and sanctified and justified in the name of the Lord Jesus and in the spirit of our God. All can help. Some can go. They have youth and health and education and all the other necessary qualifications. They should say, "Here am I, send me." Others have been entrusted with a portion of the Lord's silver and gold. They can give, that the workers on the field may be supported and equipped for the successful prosecution of the work in hand. All can aid with their prayers and sympathies and admiration. Whatever any one can do should be done cheerfully and promptly, that the Gospel may run and be glorified in filling the world with its light and its blessedness. This is the

will of God. If we keep our treasure to ourselves and put forth no effort and make no sacrifice for the world's evangelization our culpability will be great.

*The Practical Application.*

of all that has been written is this: The time for the churches to make their one annual offering for foreign missions is at hand. The earnest inquiry of each believer should be, What is the will of God in my case in reference to this offering? What would he have me to do? The mind of the master should determine our course. If this is the attitude of the Christian people everywhwhere the amount named at Kansas City—namely, \$200,000—will be raised, and much more than that amount.

**VICTORIA THE GREAT AND GOOD.**

The passing of Queen Victoria has been the cause of an outburst of sincere and widespread emotion. Seldom, if ever, has a monarch been equally beloved. England has long revered her, but not England alone; the world joined in her jubilee, and now deeply mourns her death. This genuine emotion does not rest on the fact that she was a monarch—for monarchy has slight hold on the Anglo-Saxon in these days—it rests upon the fact that she was a womanly woman, who, recognizing her great influence, always lived so as to help humanity. She was both great and good. Many are asking what were her principles and pears to The Centgood. As it appealed force for an almost unparalleled and made her life her to humanity traits that endear-

tury the following are among the most apparent:

1. She was sanctely religious. When first informed of the death of her immediate predecessor she knelt in prayer. This spirit of dependence upon the Great King she ever continued to possess. She attributed the greatness of England to the uplifting influence of the Bible. It was well understood by the ministers of the cabinet that she would transact no state business on Sunday. That day was sacred to worship.

2. She demanded purity in her court. When she came to the throne moral corruption infested nearly every European court. Soon her influence was felt by all the crowned heads of the world, and hence the rulers became examples of circumspect living to their subjects.

3. She believed in motherhood; and gave birth herself to nine children. It is often whispered that

the rich cannot be bothered with raising children. The mothers must be in society. The most noted queen of the world harbored no such thoughts. She well knew that motherhood, that the home, is the basis of all that is true in the national life. Frances E. Willard says that "Queen Victoria, by her noble example, has made every home in civilization more sheltered and secure."

4. Queen Victoria was democratic in her sympathies. She, although opposed by her advisers, stood for the freedom of the slaves in our civil war; when asked what form the jubilee services should take, she replied: "Let it all take the form of charity. Let your offerings be given to the poor and lowly, and your aid to those who are in want." The spirit of love was her dominate passion. She knew that the "rule alone that served the world was just."

Here are a few lines of a dialogue written by Lord Beaconsfield in "Sybil," during the first year of the Queen's reign:

"This is a new reign," said Egremont; "perhaps it is a new era."

"I think so," said the younger stranger.

"I hope so," said the elder one.

"Well, society may be in its infancy," said Egremont, slightly smiling, "but, say you what you like, our Queen reigns over the greatest nation that ever existed."

"Which nation?" asked the younger stranger, "for she reigns over two."

The stranger paused; Egremont was silent, but looked enquiringly.

"Yes," resumed the younger stranger, after a moment's interval, "two nations, between whom there is no intercourse and no sympathy; who are as ignorant of each other's habits, thoughts and feelings as if they were dwellers in different zones or inhabitants of different planets; who are formed by a different breeding, are fed by a different food, are ordered by different manners, and are governed by the same laws."

"You speak of—" said Egremont, hesitatingly.  
"The rich and the poor!"

Thus did a great man, who afterwards became Victoria's prime minister, picture the separation of the classes at the beginning of her reign. She was ever the Queen of the "two nations," but never ceased her efforts to abolish the poor by making them comfortable. She was the people's Queen.

"She shared her subjects' bane and bliss,  
Welcomed the wise, the base withstood,  
And taught by her clear life it is  
The greatest greatness to be good."



Queen Victoria.

## THE OUTLOOK.

### Problems of the Twentieth Century.

In a recent sermon on "Problems of the Twentieth Century" Rev. Theodore T. Munger referred to the election of Mr. M. S. Quay from Pennsylvania and Mr. William Clark from Montana as signs of the degeneracy of those two commonwealths. The senate gave Mr. Quay a most hearty welcome. Why are there so few poor men in the senate, and why do the poor men have so little influence? This question suggests an answer of which it is not pleasant to think. If we look at the condition of our country under the lurid lights of history we cannot be jubilant over the outlook.

### Budhist Priest in a Christian Home.

We received a request a few days ago to find some Christian home that would be willing to accept the work of a Buddhist priest from Japan for his board for a few years. This priest wants to study Christianity. Could he have selected a more crucial point at which to test it, and what will be the impressions of the Christian doctrine he would get from the majority of our Christian homes? When Tolstoi became disgusted with the life of the people among whom he moved, and especially with his own false life, he sought light among the high class professors of religion in Russia. He was more than ever mystified and was led to believe that many professors of religion do not hold it in their hearts. There can be little doubt that Christianity must at last be judged by its ethics.

### Queen Victoria's Death.

All the world knows the fact of the passing of Queen Victoria last week, but it will take many years to measure the power of her long and beneficent reign. Perhaps England has had no greater ruler. She was a type of the better class of rulers, who feel their responsibility not simply as a public and official fact, but as a personal duty. Her life was pure, her ideals Christian, her influence was usually exerted for the better things of government. She illustrates the blessings of a ruler who is religious. The English nation was made better because she emphasized the beauty and importance of a correct home life. She illustrated also that the best authority as well as the mightiest power in a ruler is goodness. Her subjects loved her and with the cementing power of a kind heart she built stronger her nation.

"A thousand claims to reverence closed  
In her as Mother, Wife and Queen."

At her grave there will, perhaps, not be found one to cast a stone, while millions will rise up to call her memory blessed. Such lives are prophecies of the best times when the kingdoms of this world shall become the Kingdom of God.

### "Bleeding Kansas."

A negro was burned at the stake in Kansas. No one will ask why—everyone knows the crime such an awful penalty follows. It is a crime with such concentrated savagery and so utterly revolting and hideous that civilization has not developed a people with a heart patient enough to endure it unredressed for a single moment. The seat of Judge Lynch seems to have been transferred from the South to the North. Ohio, Indiana, New York, Colorado and Kansas have all been guilty. This indeed shows the unity of the North and South in one respect! Lynching will not cease till this unspeakable crime shall cease. We must uphold the law, we must put down lynching,

but it would be well for those editors and reformers who exhaust the vocabulary of indignation and do not always eschew billingsgate, to reflect that it is far easier to deal with this subject in the abstract than in the concrete.

### Subsidized "Universities."

The dismissal of Prof. E. A. Ross from Leland Stanford, Jr., University at the dictation of Mrs. Leland Stanford, because he taught things obnoxious to her, did not cease with the act. Professor Howard dared to talk about the matter, and President D. S. Jordon demanded his resignation, in resentment of which five other professors resigned. It seems that a majority of the faculty and students stand with Professor Jordon, though there is a very bitter feeling. We note that some of the leading papers in the United States seem to assume that a rich person has a "right" to found an institution to teach only ideas they may wish to set forth. This we believe to be fundamentally a vicious doctrine, but even if it were not, and a rich man or woman should have a right to found an institution and hire teachers to set forth any doctrine they might wish, such an institution could not be called a university. Whatever the merits of the case, the public will be remiss unless it looks upon Leland Stanford, Jr., "University" with grave misgivings. The rising practice of putting teachers on the index expurgatorious strikes at the very roots of the intellectual life. There is nothing more contemptible, nor more dangerous than a subsidized teacher. Should such a practice become universal the people will have to turn away from the so-called universities to the men who are greater than the universities in original research and mental power—like Edison, for example—who has done more in a scientific way than a good many such universities as the one under review. After all, money cannot build a university. It takes men, and men cannot be bought.

### Suffrage Qualifications.

No tendency of the times is more hopeful than the growing sentiment that voters in the United States must be intelligent. At the recent election in North Dakota an amendment to the constitution enabling the legislature to exact educational qualifications for citizenship was adopted. This was made necessary by the influx of immigrants from quarters of Europe with little experience in democracy. The question of the illiterate voter is receiving attention also in Maryland, as it has recently in several Southern states. Unfortunately the question in Maryland seems to have too much politics in it. The Democrats accuse the Republicans of colonizing ignorant negro voters and thus carrying the state, and declare they can only rectify the evil by such a measure. On the other hand, the Republicans say that the Democrats are making this move simply to wrest the state from their power. However it may be, the safety of this country is in intelligent voters. The voter is sovereign, the ballot is his power. If the sovereign is ignorant or vicious he may use the power to destroy his country. He is the sport of the demagogue and enables the unscrupulous man with money to multiply his evil self till he overbalances the good citizen.

By all means use sometimes to be alone;  
Salute thyself; see what thy soul doth wear.  
Dare to look into thy chest, for 'tis thine own,  
And tumble up and down what thou find'st there.  
Who cannot rest till he good fellows find,  
He breaks up house, turns out of doors his mind.

## CONTRIBUTED.

Hasten, Lord, to my release,  
Haste to help me, O my God!  
Foes like armed bands increase;  
Turn them back the way they trod.  
Dark temptations round me press,  
Evil thoughts my soul assail;  
Doubts and fears, in my distress,  
Rise, till flesh and spirit fail.

Those that seek thee shall rejoice;  
I am bowed with misery;  
Yet I make thy law my choice.  
Turn, my God, and look on me.  
Thou mine only Helper art,  
My Redeemer from the grave;  
Strength of my desiring heart,  
Do not tarry, haste to save!  
—James Montgomery.

## PLANNING FOR A YEAR, RELIGIOUSLY.

J. H. Wright.

Secular and sacred, as applied to the Christian's life duties, may be neither an exact nor a particularly happy classification, but they represent the two-fold life that he lives. He is "in the world," and has his secular duties. And because he is not "of the world," he faces the future and discharges duties toward God. These are called sacred duties. And yet all his activities should be guided by religious convictions. To plan for a year, religiously, looks to every department of life.

### Selecting a Vocation.

Plan religiously in the selection of an avocation. No Christian ought deliberately to choose a business out of harmony with Christian principles or subject to temptations which he can not resist. In his "Barriers Burned Away," Roe tells of a lad who refused to work in a bar-room, though sadly in need even of food. "Starve, then," was the harsh rejoinder. But that is not God's only alternative. It is not "Sin or starve," as many a misled boy or girl has heard. There is other work elsewhere. Yet is not starving better than sinning?

### Religion in Business.

Plan religiously in the arrangement of your business details. There are legal possibilities that are not moral possibilities. Look at things from the heavenward rather than the worldly side. There are profits that are unprofitable. There are gains that go in the debit column of the soul's great book. The escape from communism and socialism which tend toward anarchy is found in the religious conduct of business. Honesty, integrity, and consideration of the rights of the humblest employe are all a necessity.

Plan religiously in the use of money acquired. Men are openly recognizing today, more than ever before, the fact of "stewardship." "What's mine is my own," is less the cry of selfish hearts than in days gone by. Plan to save, yes, to earn, money for religious use. Jesus committed the world's salvation to men. This involves expenditure and men who gain wealth are but custodians of God's money.

### Religious Growth and Culture.

Plan for religious growth and culture. This means the utilization of God's appointed means. A day is set apart for this. Plan your work so as to devote it to the Lord. "A little more closing of the eyes in

sleep;" a little more leisure in straightening up the house or doing the chores; a little more consideration of the weather's inclemency and its effect upon the health than we give on other days, and we rob ourselves of the privilege of service and growth. Reverse this plan religiously.

Plan for a closer study of the Holy Scriptures. Read them. Read for personal appropriation, not for what they will enable you to present to others. (This is the preacher's danger. He reads homiletically rather than for self-appropriation.)

Plan for personal and social prayer. Semi-skepticism as to prayer is sapping spiritual strength here. Prayer meetings are a burden to many and, if attended at all, it is too often from a perfunctory sense of duty rather than from a sense of need or realization of benefit. Prayerless homes and prayerless hearts are found all too plentifully. Plan to pray and then pray!

### Use of Religious Literature.

Plan to read our current religious literature. I belong to a mutual insurance order which sends to every member its official journal, regularly. It keeps reminding us of dues, duties and deaths. It helps to keep us awake and in line. Do we need a religious reminder less frequently? We are fortunate in having a large number of worthy periodicals, weekly visitors, costing but a dollar to a dollar and a half per year and even less in clubs. Let me urge their larger circulation.

They are a help in that they constantly remind us that we are not alone in our great work. Reports from thirty states, territories and foreign countries told me of over 1,800 accessions. Was that not quite a liberal return for the slight investment made for a single week in religious papers? They help us to a clearer perception of religious truth. Many an inspiration to holier living comes to us as we read.

I feel sorry for the men who feel no need for such help. They remind me of the self-poised, self-satisfied teacher who cared for none of the helps of Sunday school literature or scholarly commentaries. Asked by a pupil the meaning of the Savior's, "Now ye are clean through the word," after some hesitancy he replied: "It means they had gone 'clean through' the Bible." His provincial use of the word "clean" being equivalent to "entirely"!

What a consolation for the disciples who are "scattered everywhere," away from church privileges! To him who has to endure "poor" preaching, it is a privilege to have frequent lessons from abler men. The preacher who is seldom permitted to hear another preach, derives benefit from the occasional sermons or seed thoughts of his brethren.

Plan for reading the best standard Christian literature. Barren, indeed, and self-robed is the mind that never opens itself to the broader, sturdier, more matured thoughts of noble Christian men. The weekly, the monthly, do not cover the ground. There are truths which a volume scarce serves to unfold. It is God-invested money that is thus used for the soul's broader culture.

"Plan?" "Plan religiously?" Yes. Let us deal with the spiritual man wisely. The Ram's Horn had a wonderfully suggestive picture lately. A man sat at a bounteous table, satisfying his appetite to the utmost. Beside him, dimly outlined, his own better self, the spiritual man, stood gazing at the viands, while with troubled look and piteous tones, he cried, "But me, ME HE STARVES!" Whose portrait was it?

## LUTHER, OR THE POWER OF CONVICTION.

E. L. Powell.  
(Concluded.)

(3) He was a man of strong faith in God. Self-confidence he had, which was necessary, but it sprang from the confidence which he had in his Master. So strong was his faith, that when his enemies began to pour down upon him, and his friends suggested the propriety of war and bloodshed, his answer was: "If the emperor desires to march against us, let no prince undertake our defense. God is faithful. He will not abandon us." When Francis of Sickingen offered aid, and said, "force of arms was required to drive out the Devil," Luther answered in those immortal words, "By the Word the world has been conquered; by the Word the church has been saved; by the Word, too, she will be restored: I do not despise your offers, but I will not lean upon any one but Christ."

When he invited the University to see the bull of the Pope burned, he said: "Now the serious work begins: I have begun it in the name of God—it will be brought to an end by His might." He leaned not on the arm of flesh. He trusted not in Luther. On one occasion, he said: "My true disciples do not believe in Luther but in Jesus Christ. I myself care nothing about Luther. What is it to me whether he be a saint or a miscreant? It is not him I preach, but Christ." It was the cause of Christ; he placed it in the hands of Christ. The whole life of Luther is a life of faith. Never for one moment did he waver. He could quote that beautiful psalm with truth: "The Lord is my refuge, etc." This strong faith in God was strengthened by constant communion with Him. He was a man of prayer. At the Diet of Worms, when the whole world seemed to be arrayed against him—the face of God seemed hidden from him. But in this "hour of bitterness, in which he drinks the cup of Christ, and which was to him a little garden of Gethsemane," he turns to God that his faith may not fail, but shine all the brighter for the trial. What a memorable prayer: "O God, O God—O God! do Thou help me against all the wisdom of the world; do this—Thou shouldst do this—Thou alone; for this is not my work, but Thine. I have nothing to do here, nothing to contend for against these great ones of the world. The cause is Thine." It was thus, with prayer, he kept burnished bright the shield of faith, which, said he, is "like Perseus with the Gorgon's head. Whoever looked at it, fell dead."

### A Man of Courage.

(4) He was a man of courage. This we should expect to hear, from the previous statements which have been made. It was not a courage which sprang from self-confidence, or confidence in any arm of flesh; not a courage which was the outgrowth of fury, for fury, by causing one to forget himself, can make the coward brave; not a courage that was an outgrowth of anticipated praise; not a courage that required numbers by its side to make it shine; but a courage, born of faith in God, a courage which enabled him to say: "If the Lord be on our side, of whom shall we be afraid?" Courage assumes many forms, but in every form it can be recognized.

Luther was brave in the presence of outward danger. What a striking illustration of this does the Diet of Worms present! Well does Carlyle say that his appearance there on the seventeenth day of April,

fifteen hundred and twenty-one, is the greatest scene in modern European history. There were present on that memorable occasion, the Emperor Charles the Fifth, all the princes of Germany, papal nuncios, and dignitaries temporal and spiritual. Luther is called upon to appear before them, to answer for himself, whether he will retract or not. He left Wittenberg—a lone man—to appear before the great ones of this world, who were thirsting for his blood! As he went on, the crowd said to him: "They will burn you, and reduce your body to ashes, as they did John Huss." His answer is worthy of Paul: "Though they should kindle a fire all the way from Worms to Wittenburg, the flames of which reached to heaven, I would walk through it in the name of the Lord; I would appear before them; I would enter the jaws of this Behemoth, and break his teeth—confessing the Lord Jesus Christ." A large company of friends tried to stop him. His reply was: "I would enter Worms, were there as many devils there as tiles on the houses!" He did go, and in the name of God set up His banner. He said of Duke George, who was an inveterate enemy of his: "If I had business at Leipzig, I would ride into Leipzig, though it rained Duke Georges for nine days running." His was no boasting courage, which fled when the danger came, but that of the hero, who stands when the storm is beating him.

"Had Luther written polite notes to his holiness, saying that he hoped he would consider these matters in his leisure moments, then he had gotten a letter from his holiness' secretary, saying he was glad he had called his attention to these matters. But when he nailed his challenge to the church door, there remained nothing but war to the death. The kingdom of God stands and must stand in that enthusiasm, and in the last it is justified of all her children."

But not only did he possess a courage that fled not from outward danger, but which also manifested itself in passive endurance. The patient sufferer has frequently more valor than he who charges to the cannon's mouth. Luther possessed also this form of courage. When silence was necessary, silently he submitted. This is the highest form of bravery.

We have looked at Luther simply as a Reformer. But in all particulars he was great. In the language of Carlyle, "great in intellect, in courage, affection and integrity—one of our most lovable and precious men. Great, not as a hewn obelisk, but as an Alpine mountain—so simple, honest, spontaneous—not setting up to be great at all."

## THE B. A. C. C.

Mrs. J. K. Hansbrough.

For many years now the Easter offering from your churches through the Bible schools and Endeavor societies has been depended upon to pay the expenses of carrying on the work of providing for the helpless and homeless ones who have been gathered up all over our country and placed in the Orphans' Home. Easter Sunday this year falls on April 15th and it is time you were talking it up and preparing—like many others are—for the largest offering you can possibly make.

### Easter Entertainment.

The editor of the Orphans' Cry has printed an Easter exercise to be used if your school desires to give an entertainment, also the neat little Easter Egg envelopes with the pictured eggs to sell at five cents

each and marked off as the nickels are dropped into the envelope. One of these placed in the hands of each of your good workers can bring to this work of our dear Master so much help. These envelopes and Easter exercises will be furnished you free in such quantities as you think you can use. Work it up! Talk it up! that the Easter morning may bring gladness into all your hearts, as great as in the hearts of the loved followers who came early to the sepulchre and found the Christ risen. We will find our happiness in his loving words, "Inasmuch." Send all moneys to Mrs. J. K. Hansbrough, Cor. Sec., 5018 Cabanne avenue, St. Louis, Mo.

*National Homes of the B. A. C. C.*

The Benevolent Association of the Christian Church has now three National Homes started, all located in St. Louis. The Orphans' Home, the oldest and best established, at 915 Aubert avenue, has now one hundred and five children in its care and five mothers who find work in the Home where they can be with their children. The Mothers' and Babies' Home has been running eight months and has now about thirty little babies and four mothers who are happy in this Christian home, shielded from the dreadful neglect of an indifferent world. You will find these babies at 2821 Chestnut street, the busiest house you ever saw.

Perhaps you have not heard yet of the third one, The Christian Old People's Home, 903 Aubert avenue, opened in January of this year. It, like the last mentioned, is only in rented property, and, as yet, poorly supported, because not well known and loved by our brotherhood. It has in it three old ladies who were homeless.

Old and homeless! Shouldn't we give them our loving care?

The Benevolent Association is looking forward with earnest prayers until each state, so far as necessary, can have its own institutions for the care of the helpless, especially of our own brotherhood. Until that time these three homes should be national and answer for those states not able to provide a state home.

*Kentucky State Home the First.*

Kentucky is the proud owner of the first state home of the Christian Church. Listen, brothers and sisters. Over a million strong and only these four institutions in all our own land!

We are all lovingly interested in our orphanages in India, for the starving heathen children, but we must not neglect our orphanages in the United States.

Remember and prepare for your Easter offering for benevolence.

**BE STILL, MY SOUL.**

Be still, my soul, nor vainly question why  
It should be thine such anguish to endure;  
The gold must in the heated furnace lie  
Ere from dross of earth it comes forth pure.

Life's sweetest songs are borne on wings of night;  
Earth's bosom rent, yields up her richest store;  
Through Error's veil there burns the star of Right,  
And Truth is far more radiant than before.

The wounded flower pours forth its fragrant breath,  
And dying sends to heav'n its rich perfume;  
And through the portals of unwelcome Death,  
Behold, the Tree of Life doth always bloom!

Be still, my soul, nor murmur nor repine;  
Why should'st thou weep? They gloom will soon be past,  
And thou shalt find a sweeter lot is thine  
Where glory beams, and joys forever last.

**CIVIC PROBLEMS.**

Andrew Wilson.

*Nicaragua Canal.*

For more than half a century the construction of a ship canal across the isthmus from the Atlantic to the Pacific has been seriously considered. The accession of California aroused the first real interest in the enterprise. The discovery of gold led to rapid growth in population and consequently to a desire to shorten the lines of traffic by water between the Atlantic and Pacific ports. England watched closely the expansion of the United

States, and, fearing that America might build a canal, seized territory in Central America with the avowed purpose of protecting her own interests. Some of the territory seized was relinquished because of representations made by this government, but a protectorate was still claimed over the Mosquito coast. An effort was made to settle the difference, and the convention known as the Clayton-Bulwer treaty was signed and ratified in 1850.

*Clayton---Bulwer.*

This treaty in its preamble states that the convention is in relation to the construction and control of a ship canal from the Atlantic ocean to the Pacific ocean by way of the river San Juan through Nicaragua. In view of the action of the Senate in amending the proposed treaty as agreed upon by the secretary of state and the British ambassador and the current discussion relating thereto, the Clayton-Bulwer treaty once more is of more than passing interest. A short quotation will show the purpose of that convention:

"Article I. The governments of the United States and of Great Britain hereby declare that neither the one nor the other will ever obtain or maintain for itself any exclusive control over the said ship canal; agreeing that neither will ever erect or maintain any fortifications commanding the same, or in the vicinity thereof, or occupy or fortify, or colonize, or assume or exercise any dominion over Nicaragua, Costa Rica, the Mosquito coast, or any part of Central America; \* \* \*"

Equal rights and privileges were to be given to the citizens or subjects of both governments. Great Britain in exchanging ratifications of the treaty placed a construction upon it at variance with the ordinary meaning of the words used. From that time the two governments have not agreed upon the meaning of the language above quoted. The differences were deemed so important that the Dallas-Clarendon treaty of 1856 was entered into, but the Senate modified it and as modified was rejected by Great Britain. There has been much opposition to the treaty both in and out of Congress.

*The Hay-Pauncefote Treaty.*

This treaty has for its object the construction and maintenance of an inter-oceanic canal open to the use of all nations, and is similar to the former treaty. The Senate has added three amendments. The first declares that the Clayton-Bulwer treaty is superseded by the Hay-Pauncefote treaty. The second is the "Davis amendment" and provides that the government of the United States may take such measures as it "may find it necessary to take for securing by its own forces the defense of the United States and the maintenance of public order." Other provisions se-



cure the neutrality of the canal. The third amendment leaves out the portion of the treaty providing that it shall be brought to the notice of the other nations with an invitation to them to adhere to it.

It is said that as early as 1551 the Spanish historian Gomara urged Phillip II. to construct such a canal. Much time must yet elapse before such a waterway shall connect the two oceans.

Through this toilsome world, alas!  
Once, and only once, I pass!  
If a kindness I may show,  
If a good deed I may do  
To my suffering fellow-man,  
Let me do it while I can,  
Nor delay it, for 'tis plain  
I shall not pass this way again.—Joseph A. Torrey.

## RELIGIOUS OUTLOOK.

Carey E. Morgan.

I am sure I cannot do better than to fill this department this week with gleanings from a recent article in the Sunday School Times by Mr. John R. Mott, general secretary of the World's Student Christian Federation, on "The College Man's Religion at the Beginning of the Twentieth Century."

A few months before his death Mr. Moody said to Mr. Mott that, from a religious point of view, he looked upon our colleges as the most hopeful field in all the world. The colleges and universities constitute without doubt the most religious communities in our country. Taking the young men of America as a whole, not more than one in twelve are members of evangelical churches. Some have placed the proportion as low as one in twenty. Among students, however, nearly one-half of the young men are members of evangelical churches. The proportion among the women students is larger. Among professors and instructors the percentage of evangelical Christians is far larger even than it is among the students. This is true in state and other undenominational colleges, as well as in denominational institutions.

A still more striking fact is that the proportion of Christian students in our colleges is larger than it ever was. An eminent clergyman has pointed out that, about a hundred years ago, there was but one professing Christian student at Yale. At that time, in a number of other colleges with Christian foundations, there were but small groups of Disciples of Jesus Christ. It would be difficult to name half a dozen colleges of which the same thing could now be said. Six years ago a religious census was taken of more than three hundred American colleges and it was ascertained that of the seventy thousand young men in these institutions over one-half were members of evangelical churches, whereas, a quarter of a century previous, not more than one-third of the male students in these colleges were professing Christians. Facts like these show that students in larger numbers relatively than ever before acknowledge Christ as Lord and are identified with his church.

### Development of Associations.

One of the outstanding characteristics of the last quarter of the nineteenth century has been the organization and development of the Christian student union. The Student Young Men's Christian Association is established in over six hundred universities, colleges and other institutions of higher learning and

has a membership of about thirty-five thousand students and professors. The Student Young Women's Christian Association is organized in over three hundred and fifty institutions of higher learning and has over nineteen thousand members.

### Increase in Conversations.

The number of students who are being led into the Christian life year by year continues to grow. During the past year more students accepted Christ as their Savior and Lord than in any other year of which we have trustworthy record. Some of the most wonderful spiritual awakenings in the history of our colleges have occurred within the last five years. It is worthy of emphasis that these revivals have not been confined to the Christian or denominational colleges. There are few state universities in which each year there are not men led out of lives of unbelief into an intelligent and vital faith in Christ. And it is significant that a larger number of the converts have come from the students of science than from any other class of students.

### Increase in Bible Study.

In 1888 there were less than four thousand college men and women in Christian association Bible classes; now there are between nineteen and twenty thousand. In each of twenty leading undenominational universities where a few years ago there was not a single Bible class there are now from fifty to three hundred students enlisted in voluntary Bible study.

### Growth of Missionary Spirit.

The archbishop of Canterbury has said that few things inspired him with such hope as the recent uprising among university men and women for the evangelization of the world. A Roman Catholic magazine had an article not long ago, in which the author appealed to the Catholic leaders to bestir themselves if they wished to have Catholicism take the large part in the Christianization of the world which Protestantism is destined to have as a result of the student volunteer movement. Under the influence of this movement several thousands of college men and women have volunteered to extend the kingdom of Christ in non-Christian lands. Over sixteen hundred of them have finished their preparation and are now on the mission fields working under the direction of the regular mission board. About five thousand students are in classes making a thorough study of missions; ten years ago the number was less than five hundred. This means a more intelligent leadership of the missionary enterprise, at home as well as abroad.

This is a ringing message, full of encouragement, and especially timely, and, being sure that it will do good, I pass it on through this department of The Christian Century.

I heard the voice of Jesus say,  
"Come unto Me and rest;  
Lay down, thou weary one, lay down  
Thy head upon My breast!"  
I came to Jesus as I was,  
Weary, and worn, and sad,  
I found in Him a resting place  
And He hath made me glad.

I heard the voice of Jesus say,  
"Behold, I freely give  
The living water; thirsty one,  
Stoop down, and drink and live!"  
I came to Jesus and I drank  
Of that life-giving stream;  
My thirst was quenched, my soul revived,  
And now I live in Him. —Christian Melodies.

## At the

## CHURCH

"Repent, Repent" is God's clear call,  
Ere the Judgment brings doom to all;  
'Tis true, God's heart doth ache and bleed,  
For men to know their soul's great need.

## FIVE MINUTES' SERMON.

By Peter Ainslie.

\*So then every one of us shall give account of himself to God.—Rom. 14:12.

My text is a message to Christians—a clear, simple understanding. When Jesus comes back to this

world he will find very few expecting him and there shall be a general un-readiness. The Scriptures say so. His return will mark the day of reckoning, not whether Christians shall be saved or not, but as to the Christians' records. The Scriptures also say this. Now then, at that time "every one of us shall give an account of himself to

God." The Lord knows us now. His eyes are upon us and his ears are open to our prayer. We ask for this every day and we get it, but had we not rather sometimes that such a prayer should not be answered? Would we not like to wipe out something that we thought to-day, blot out the word and undo the deed? Yet we asked God in our morning prayer to stand by us through the day, and he is doing it. He heard the thought and felt the unkind act. Maybe we asked to be made more like Jesus—a prayer that so few know the meaning of—and, at our request, God laid a burden upon us, some trouble or sorrow or vexation, and immediately we murmured and began to find fault; or perhaps God stirred your heart to enter into some costly service—a service that would not only make calls upon your finances, but would expose you to heart wounds and daily discouragements; and then perhaps you drew back and would not serve. God has seen it all and you have pained his own heart. It is true that perhaps you said, "I did not do it against the Lord, for I would do anything for him"; but it is more sadly true that you did do it against the Lord, for God so regarded the disobedience and murmuring of the Israelites against Moses, for Moses said, "The Lord heareth your murmurings which ye murmur against him; and what are we? Your murmurings are not against us, but against the Lord." It is time now to get right with God before Jesus returns.

We are too quick to give an account of other people. We know their faults and we quickly make them known to others, but we are so much opposed to interfering with our own faults that we not only resent what others say about them, but do not care to look upon them ourselves. We nurse them like lions do their whelps, away back in the den where it is dark. The reason that there is so little self-condemnation is because there is so little of self-examination. We enjoy talking about our virtues or others' faults. It is wrong. Let the scales balance. When you have talked of your virtues talk of your faults and let others show them to you, for self-love is blind; and when you talk of other people's faults be sure to make the scales balance with their virtues. This will be honest

\*This is the golden text for the Sunday school for Feb. 10, 1901.



dealing. The other course is dishonest. It is the part of a rogue—plain stealing. The civil law cannot handle you, but God will, for he cannot be mocked, for whatsoever a man soweth, that shall he also reap.

Then will be the days of personal accounts. Adam will no longer say to the Lord, "The woman whom thou gavest to be with me, she gave me of the tree and I did eat." Shifting of responsibility belongs to this world only. Here we are unable to decide, for responsibility appears as a thousand vines densely interwoven; but there God will know and every life shall be as one distinct vine. He and he alone can untie and train it upon the heavenly arbor. Be not deceived: the day of reckoning is at hand.

O Lord, have mercy upon us and by thy grace grant that we may keep our daily accounts clean, in order that things will be well with us at the close. Amen.

## THE BIBLE SCHOOL.

H. Lawrence Atkinson.

## Parable of the Talents.

Lesson February 10.

G. T.: "So then every one of us shall give an account of himself to God."—Rom. 14:12.

This parable of Jesus was given on the Mount of Olives Tuesday, the third day before his crucifixion, while on the way from Jerusalem to Bethany. Jesus had told of his own coming, and in the parable of the virgins he had taught them about watching. While the bridesmaids were represented as waiting for their Lord, we have in this lesson the servants working for him. There the inward light of the faithful life was described, here the external activity. There by the fate of the foolish virgins we are warned against negligence in the inner life; here, by the doom of the servant who hid his talent, against neglect or hesitancy in using what we have. That parable pictures the need of keeping the heart with all diligence, this of putting all diligence into our work and vocation.

## A Life Picture.

We are stewards. The master has entrusted us with talents which may be multiplied or lost. This parable divides humanity into different groups which are true to life. There are five-talent people, two-talent people and one-talent people. Again there are the faithful people on the one hand and the unfaithful people on the other. The genius, the average man and the one-talent man may each be either faithful or unfaithful, and contrarywise, the faithful or the unfaithful may be a five-talent, a two-talent or a one-talent man.

## Rewards.

First reward—"Behold I have gained . . . five talents." This is the multiplied man. A diamond of one carat is worth \$100, of two carats \$300, of ten carats \$11,000. So it is with the talents God entrusts to men. As they are multiplied, power increases many fold.

Second reward—"Well done, thou good and faithful servant." He had his master's approval. Faithfulness, not the amount gained, was in itself rewarded.

Third reward—"I will make thee ruler over many things." A larger sphere of usefulness, increased power, greater influence.

Fourth reward—"Enter thou into the joy of thy Lord." The joy of fellowship and companionship

with the master. The joy of committing everything to his care. The joy of loving and helping others. The joy of victory.

Fifth reward—We are helped by the very failures of the unfaithful. By them we learn what to avoid; by them we see the shoals and hidden rocks and escape from dangers of shipwreck.

All these rewards the Jews might have had had they accepted Jesus as the Messiah. They might have been, as a nation, his messengers to the nations.

#### *The Slothful Servant*

Buried talents—how sad the thought! Buried by neglect, by a morbid fear of making mistakes, by sheer laziness. "The radical want of nobility is shown perhaps most of all in that he begins to shelter himself beneath a caricature of the master." The householder sees through his subterfuge, but says, accepting your statement, I will judge you by your own words. If you really believed me such a man as you say, you ought to have secured for me interest on my money.

#### *His Reward..*

The first.—His master's displeasure and the revelation to others of his character.

The second.—The loss of what he had. The unused limb grows weak, the inactive mind loses its power, the dulled conscience can no longer make moral distinctions.

The third.—"Cast . . . into outer darkness."

#### *Contrast.*

The virgins erred through overconfidence; this servant through underconfidence. They were overbold; he was not bold enough. They counted it too easy to be faithful; he too hard.

#### *Reference Literature.*

Trench: Notes on Parables; Dr. Hillis: Investment of Influence; Eidersheim.

#### *Questions for Study and Discussion.*

1. What seems to have been Jesus' primary purpose in this parable?
2. Is this teaching true to the life about us?
3. What is the best way to increase spiritual capital?
4. Are we to be rewarded for what we have or how we have used what we have?
5. What is the punishment for unfaithfulness?

### **PRAYER MEETING.**

Fred'k F. Grim.

#### *An Upward Look.*

Psa. 121:1, 2. References: Psa. 125:1, 2; 27:1-5; 46:4-5; Phil. 4:13.

He who looks only within will come to despise himself, and he who does not see beyond the world's mad strife will become a pessimist. The circle of vision must not be limited. There is sunshine and beauty in all the world about us if we will but lift up our eyes and behold. Jehovah still reigns and his love is ever enveloping his children. The sublime faith of Israel's sweet singers sustained the nation in the day of trial. From the summit of their lofty souls they communed with the divine spirit, sharing the message of hope and good cheer with the people.

Have you ever gone out into the night when the darkness seemed at first to blind you, but by gazing intently into the heaven above for a moment the stars shone forth in infinite number, like "patens of bright gold"? They were so much brighter and more glorious because of the intense darkness. The joy which

is born in pain and suffering is sweeter far than the joy of giddy laughter. The shades of night gather round us and we can not see our way. Self-sufficiency has utterly failed us. Then it is that we realize the need of one who will be our refuge and strength, a very present help in trouble. Then it is we lift up our eyes unto him from whom cometh our strength.

#### *Bearing Our Burdens.*

What relief it is to the child who, in the midst of gleeful play, has broken his arrow or lost his ball (and real troubles these are to him), can go and look up into the smiling and sympathetic face of a kind and loving mother. All this and infinitely more does the Heavenly Father mean to the soul with a great purpose, a purpose that gets down under the weight of the world's woe and helps to lighten the burdens.

A lady went to an oculist to have her eyes examined. He fitted her with the very best glasses he had, but she experienced no relief. Then he told her she must leave her work for a few moments several times each day and look out on the mountains in the far distance. The angle of focus was changed and she found relief almost immediately. When we get tired and weary from the strife of this workaday life, let us change the angle of focus, let us look unto the mountains and unto God and trust him to lead us on.

#### *Broadening Our Vision.*

One of the great needs of the church to-day is vision. Oh, that the eyes of our understanding may be opened, so that we may see how surely God is leading us on into all truth. The spiritual forces of this universe are all about us, but we know it not; and for that reason we grow faint hearted and falter by the way. If the Lord be the strength of my life and the light of my salvation, of whom shall I be afraid? In the strength which Jesus will impart we can do all things. Let us then ever keep our eyes fixed upon him, that he may become more real and personal to us.

### **CHRISTIAN ENDEAVOR.**

Charles Blanchard.

#### *If Christ Should Come To-morrow.*

[Feb. 10: I. Thess. 5:1, 2, 4-8.]

Some years ago William T. Stead, the versatile English journalist, visited Chicago and wrote a startling book on the question, "If Christ Came to Chicago." It contained many revelations of the great city and its unfitness for the coming of the Christ of good will, of purity and peace. It is, however, significant that he should leave London and come to Chicago to find his occasion and his audience. The religious conscience seems to find its ripest field away from home. For in truth the prophet is not without honor save in his own country and among his own kindred.

#### *"If Christ Came To-morrow!"*

Here we have the same old conceit—Chicago and not London; to-morrow instead of to-day. It is thus we ease our conscience and put away our immediate responsibility.

To-morrow is an undefined, indefinite portion of time, a beautiful patch in the borders of eternity, into which we are always about to enter, but never quite come.



To-morrow is the dream of indolent souls. Separated from to-day it is not only a dream but a delusion. The only times I recall the Master's use of the expression are where he speaks of the grass of the field, which to-day is and to-morrow is cast into the oven; and that other beautiful and brave utterance, where it was told him that Herod sought his life: "Go tell that fox, Behold, I cast out devils, and do cures to-day and to-morrow, and the third day I shall be perfected." And in the verse following, "I must walk to-day and to-morrow and the day following, for it cannot be that a prophet perish out of Jerusalem." It is when to-day is thus linked with to-morrow, in beautiful service and brave suffering, that both are sanctified. The to-day of duty and the

**To-morrow of Destiny**

must be linked together. The Master has set us his example. We are going to do something to-morrow; yes, work the miracle of our own reformation and transformation; do some worthy good unto those in need—cast out the devil of selfishness from our own hearts—to-morrow! Speak some long-neglected word of warning or entreaty or encouragement—to-morrow! Yes, to-morrow I shall be ready for the Lord's coming; but to-day—I am too busy! "If Christ should come to-morrow?" The thought startles us a bit—but then to-morrow we will get ready for the glory. To-day is for gain. Let us eat, drink and be merry, and make money; for to-morrow seems a long way off. What a dream and a delusion to sluggish souls!

**To-day—To-morrow—Perfect.**

This is the divine way. I do cures, cast out devils, go forth and go forward to-day and to-morrow and the day following—here also is the divine persistency and patience—and thus the Master was perfected; and thus we may be perfected. "For though he were a Son, yet learned he obedience by the things which he suffered; and, being made perfect, he became the author of eternal salvation unto all them that obey him."

The Scriptures speak much of "now," "to-day," "the day," but little of to-morrow and that of judgment. "Yesterday, to-day and forever," is the splendid summary of time and eternity. Yesterday was, to-day is—forever is with the Lord.

**Only To-day Is Ours.**

Therefore let us who are of the day not sleep, but let us watch and be sober, putting on the breastplate of faith and love, and for our helmet the hope of salvation. So may we be ready to-morrow, "God's beautiful to-morrow"—when Christ shall come.

**C. E. READING COURSE.**

By A. C. Gray.

**How to Study the Epistles of Paul.**

The majority of the apostolic churches had been called into existence before any part of the New Testament was written. It was to be expected that churches in their infancy would have difficulties arising from inexperience, environment or inherent weakness. As Paul and his co-workers planted the majority of these churches, it is natural that the "anxiety for all the churches" pressed daily upon him. He watched over them tenderly and jealously. When danger arose threatening a church, if he could not go in person or send a trusted messenger, he would

write a letter dealing with the difficulty. Sometimes the letter would be an answer to an appeal made to him by the church in trouble. Thus the epistles of Paul were called forth. They were not formal writings, but simply letters brought forth by the exigencies of the times. It never occurred to Paul to write a book. He wrote with no thought of future preservation; but God in his providence destined his writings for the guidance of his children in all subsequent ages. Dr. Willett well says that the epistles of Paul were not written in the quiet of study, but on the drumhead in the field of battle, and were "tracts for the times," called forth by local necessities.

In the study of Paul's epistles two methods may be adopted—first, the study of each epistle as a whole, and second, the study of subjects running through several epistles.

**1. The Study of Books.**

The epistles of Paul fall into four groups, which are given as follows in chronological order:

1. Those dealing with the Last Things: 1 and 2 Thessalonians.

2. Those dealing with the great controversy between Christianity and Judaism; Galatians, 1 and 2 Corinthians, and Romans.

3. The epistles of the imprisonment, dealing with the character and work of Jesus: Philippians, Colossians, Philemon and Ephesians.

4. The pastoral epistles: 1 Timothy, Titus, 2 Timothy.

**1. The Epistles Dealing with the Last Things.**

The letters to the Thessalonians are concerned mainly with the second advent and the incidents connected therewith. The Thessalonians were troubled from without by persecution (1 Thes. 2:14:11; Thes. 1:4) and from within by fear that those of their number who died might suffer loss at the coming of Christ (Thes. 4:13ff). Paul wrote to them to comfort them and to explain that those living would have no advantage over those dead at Christ's coming. The Thessalonians believed that Christ would come in their generation. Misunderstanding Paul's first letter, they were confirmed in this belief, which resulted in agitating and unfitting them for their daily duties. Paul wrote a second letter explaining that the man of sin was to be revealed before Christ came (2 Thes. 2:3). Paul emphasized the "suddenness rather than the immediacy" of Christ's coming.

**2. The Epistles Dealing with the Great Controversy.**

To understand these it is necessary to know something of the intense conflict between Christianity and Judaism, which began with the ministry of Jesus and did not end until nearly the close of Paul's work. At first the opposition to Christianity was from without, but later, when the Pharisees came into the church (Acts. 15:5), it came also from within, endangering the existence of many of the churches. With these "Pharisees who believed," Christianity was made a side issue and Judaism was everything. They insisted that the Gentiles must be circumcised and keep the law of Moses in order to be saved (Acts 15:5). So long as they confined the advocacy of their doctrines to the Jewish-Christian church of Jerusalem, no serious attention was paid them, but when they went down to the Gentile church of Antioch and stirred up trouble there, unsettling the faith of some, it brought matters to a crisis (Acts. 15:1ff).

(To be continued.)

## BOOKS...

Give me that book whose power is such  
That I forget the north wind's touch.  
Give me that book that brings to me  
Forgetfulness of what I be.  
Give me that book that takes my life  
In seeming far from all its strife.  
Give me that book wherein each page  
Destroys my sense of creeping age.

—John Kendrick Bangs.

"Village Life in China," which came out a year or so ago, is an interesting book by Arthur H. Smith, who spent over twenty-five years in China as missionary of the American board.

In a quiet, conversational manner, with no straining, for effect, from striking or peculiar circumstances, he takes the reader among the commonplace happenings of every-day life.

No strong lights are thrown on them except that of the Christ, "the light of the world."

A foreigner cannot take the roof from their homes in order to learn what is going on within, "but he can imitate the Chinese who apply a wet finger to a paper window, so that when the digit is withdrawn there remains a tiny hole through which an observant eye may see at least something."

In the closing chapter the question is asked, "What is the remedy for the serious defects of the Chinese village?" "What can Christianity do for the Chinese family—for the Chinese boy and girl?"

"To the Chinese girl the practical introduction of Christianity will mean even more than to her brother." "Christianity will provide for the intellectual and spiritual education of girls as well as boys." "A Chinese girl told her foreign friend that before Christianity came into her life, she used to go about her work humming a ballad, consisting of the words: 'The beautiful teacup; the painted teacup; the teacup, the teacup, the beautiful, beautiful teacup.' Contrast the outlook from such an intellectual mouse-hole with the vista of a maiden whose thoughts are elevated to the stars and the angels."

What could not Christianity do to prevent "the sale of wives and daughters," "too early marriages," "infanticide of female infants," "the suicides of wives and daughters" and "ancestor worship," (which is one great cause of the prevailing poverty) which are some of the evils treated of in the body of the book.

"There are in China many questions and many problems, but the one great question, the sole all-comprehending problem is How to set Christianity at work upon them, which alone in time can and will solve them all."

Theodore Parker, Preacher and Reformer, by John White Chadwick. Houghton, Mifflin & Co. 1900.

This biography is dedicated to "that steadily increasing company who believe with Theodore Parker that "Religion is the most natural and significant expression of our human life." It is interesting to read today in the midst of theological contentions which have spread to every denomination, the story of this strong man who was too large for the Unitarianism of Channing and Freeman Clarke. Nature built him on a large scale, as is seen in his capacity for fifteen hours of study daily, the reading of 320 books in the first year of his ministry, his knowledge of twenty languages, the gathering of a private library

of 13,000 volumes, and enormous labors as a preacher, lecturer, reviewer and anti-slavery agitator. In theology, he would be at home today among the leading thinkers of the great denominations. He said, "Jesus of Nazareth was the greatest soul ever swathed in the flesh; to redeem man, He took his stand on righteousness and religion; on no form, no tradition, no creed. He demanded not a belief, but a life—a life of love to God, and love to man. We must come back to this; the sooner the better."

His central idea was that of a "God transcending the material universe, yet working in it organically, not mechanically from without." His biographer says: "That he (Parker) apprehended this idea so clearly at a time when it had not another pulpit advocate, and published it with glowing eloquence, is surely the most significant anticipation of his prophetic soul, dreaming of things to come." The harsh tone which seems to pervade much of his work was an incident of theological and social reforms. The deep currents of his life were deeply religious, constructive, Christian.

The Arena for February is sixteen pages larger than usual—the increase being probably due to an exhaustive presentation of the "Theological Views of a Layman," by Edward A. Jenks, A. M., of Concord, N. H., whose article will repay perusal by both clerical and lay members of all branches of the Christian church. Among the other contributors are two clergymen—the Rev. T. F. Hildreth, who makes some pertinent observations concerning the last Presidential campaign, and the Rev. Joseph S. David, the Swedenborgian, whose paper on "Vibrations, Waves, and Cycles" will interest all students of the occult sciences. Other timely articles are: "The Merchant Seaman and the Subsidy Bill," by Walter Macarthur, and "Prepare the World for Peace," by E. S. Wicklin. The first of a series of articles on "Laying the Foundations of a Higher Civilization," by B. O. Flower, and Miss Kellor's second paper on "The Criminal Negro" are especially interesting, while an interview with Prof. Frank Parsons on "City Ownership and Operation of Street Railways" is perhaps the most important feature of the number. Editor Flower's discussion of "Topics of the Times" and "Books of the Day" is, as usual, instructive. The Arena is only \$2.50 a year, or 25 cents a copy. It is now issued by The Alliance Publishing Company, of New York.

"In the Palace of the King" has just gone into its one hundredth thousand. Mr. F. Marion Crawford's popularity seems to grow with the increase of his books, and he is an author with some thirty-six works to his name. The dramatization of the story by Lorraine Stoddard has been running a very successful career, and was put on the boards in New York on New Year's Eve. The play is written in six scenes, in which Viola Allen is the leading actress.

The Macmillan Company will publish immediately a work on "Practical Electro-Chemistry," by Bertram Blount, F. I. C., F. C. S., Asso. Inst. of Civil Engineers. The author's intention is to give an account of those electro-chemical processes which have been already, or are likely to be turned to industrial use. The relation between the output of a given process and the energy necessary for that output has been dealt with somewhat fully, and in like manner the practical advantages to be gained by the use of electro-chemical method in certain cases have been indicated.

**Notes &  
Personals**



Next! The March offering!

Bro. Spencer is in a good meeting at Coldbrook, Ill.

R. L. Thomas is in a promising meeting at Newman, Ill.

L. J. Marshall of Palmyra, Mo., has declined the call to Ft. Collins, Colo.

Geo. L. Peters changes his address from Taylorville, Ill., to Mound City, Mo.

A. R. Adams locates permanently at Toluca, Ill., and is now at work in his new field.

Prof. H. A. Easton is assisting J. M. Rudy in a good meeting at Cedar Rapids, Iowa.

S. M. Martin is pushing things in the meeting with A. J. Frank at Columbus, Ind.

Jas. McAllister has been asked to remain with the Central Church, St. Louis, till Oct. 1st.

H. A. Northcutt and Levi Marshall have recently doubled teams in an effort at Hannibal, Mo.

A. C. Downing reports one addition at Henderson, Iowa, Jan. 20th. Also four previously that were not reported.

Mead E. Dutt as usual reports another addition at Bangor, Mich. This time a young man who came Jan. 20th.

H. M. Barnett reports two added at Rantoul, Ill., Jan. 20th. He began a meeting there last Sunday with home forces.

S. E. Fisher reports three confessions and one addition from the Baptists at Gibson City, Ill., Jan. 20th; all adults.

Edgar Price, pastor at Red Oak, Iowa, is in a meeting with good prospects. At end of first week there were eighteen additions.

The Wilson and Huston meetings at Dayton, O., continues with intense interest. There were 199 additions up to last Monday morning. There were 52 additions Sunday, 41 confessions; 25 Sunday night; 107 last eight days.

The new church at Ox Bow, Neb., where E. W. Yocom is pastor, was dedicated Jan. 20th, free from debt. This church was organized twenty-seven years ago by D. R. Dungan. One half the membership has been brought in under the present pastor, to whom much credit is due for the erection of the new building.

The following is from J. A. Jensen, assistant pastor of the church at Atlanta, Ga.: "The work in the First Church under the leadership of Bro. C. P. Williamson has been exceptionally prosperous during the past year. Our reports show 620 on the roll, seventy-two additions, thirty-four withdrawals and one death, leaving a net gain of thirty-seven. On last Lord's day four united by letter and two made the good confession. We have great reason to rejoice. We think this is a good report for the past year."

Atwood and wife closed a five weeks' meeting at Cozad, Neb., Jan. 22d, with twenty-nine additions. Church dedicated Jan. 13th. All debts paid in cash.

G. F. De Vol closed a meeting at Bayard, Iowa, Jan. 16th, with 106 additions, the majority heads of families. He is now in a meeting at Hammond, La.

The church at Sullivan, Ill., surprised their new pastor and his family Jan. 18th with a table loaded with food for the outer man. On addition there Jan. 20th.

S. B. Moore recently read a paper at the St. Louis preachers' meeting against any observance of the Lord's Supper, save on the Lord's day. He was in a great minority.

Never was there a more favorable time for the church to show China and the whole pagan world the depth of her earnestness. Remember the first Lord's day in March.

The church at Murphysboro, Ill., where Harry E. Tucker is pastor, recently installed some first-class pulpit fixtures. There were three additions there by letter since last report.

The meetings conducted by Evangelist R. L. Brown at Cowden, Ill., grow in interest and attendance. Seven additions since our last report; five baptized Jan. 20th; all grown people.

Evangelist H. A. Lemon closed a very excellent meeting at Sterling, Neb., Jan. 20th, with fourteen additions and church work helped in every way. Thomas A. Maxwell is the pastor.

Every church among us should begin active preparations at once for the March Offering for Foreign Missions. The March Offering supplies will be furnished free of charge by the Foreign Society.

Samuel Gregg, pastor of the church at Harvard, Neb., is in a meeting at York with Prof. L. O. Routh of Civil Bend, Mo., leader of song. Meeting two weeks old with nine additions and crowded houses.

I. H. Fuller reports two more additions at Corning, Iowa, and greatly increased audiences. He also joined in marriage Miss Mayme A. Harper of Corning and Roy L. Brandon of Lenox, Iowa, on Jan. 11th.

A. R. Adams of Blanchard, Iowa, writes: "I have been asked to secure the services of a minister for this church. Those desiring the place will please send references to C. E. Morow, Blanchard, Iowa."

Last week the Foreign Society received an additional \$500 for its Annuity Fund. The uninterrupted growth of this fund of the Foreign Society is a source of encouragement to all the friends of Foreign Missions. This society was the first among us to adopt the Annuity Plan, and it is to be congratulated upon the receipts. We are glad to see so many of our people administering upon their own estates.

Evangelist L. F. Stephens and wife closed a three weeks' meeting at Cottage Grove, Ore., with twenty-eight additions. F. E. Billington, a student of Eugene Divinity School, is the regular minister there.

George L. Snively of Jacksonville, Ill., says, Jan. 20th: "Had the largest hearing today accorded me in any one day of my pastorate in this city. There were fourteen added to the membership during the day, twelve of these by confession."

Geo. F. Hall delivered a series of sermons and lectures at Charlton, Iowa, Jan. 26-28. He lectured at Edgar, Neb., Jan. 29th in their popular lecture course under the auspices of the High School. C. L. Coons is superintendent of schools.

The Second Church of Danville, Ill., is in the midst of what promises to be a splendid meeting. It is thirteen days old and thirty added. J. Fred Jones is doing the preaching with no uncertain sound, while A. R. Spicer, the pastor, scouts the territory.

W. T. Hilton, pastor of the North Side Church of Omaha, Neb., has issued invitations to the "Second Annual Stag Social." It is to be held at the church Friday evening, Feb. 1st. A program has been arranged with the general title, "Twentieth Century Men."

C. J. Chapman has been called for the third year to serve the church at York, Neb., at an increased salary and a generous "pounding." York is a town of 6,000 inhabitants in central Nebraska. The possibilities for the church there are great. The present membership is 300.

H. A. Easton has some copies of the song book entitled "The Battle Cry," by J. H. Rosecrans, which he will sell cheap to anyone paying freight charges. They have been used, but are in good condition, with board backs. Address him at 617 West Sixty-fourth street, Chicago, Ill.

Cal Ogburn writes as follows from Tingley, Iowa, Jan. 21st: "I have been supplying the pulpit here temporarily since meeting closed. One confession yesterday and one a week ago. I begin my next meeting in Roswell, N. M., Jan. 27th, where I may be addressed by churches desiring my assistance."

H. B. Easterling writes as follows from Illiopolis, Ill., Jan. 24th: "Let churches write at once if they desire me to hold them a meeting. My children are in school and for that reason I would, if desired, serve churches in Sangamon or adjoining counties. I closed at Clear Lake last Lord's day."

The local paper of Stroh, Ind., devotes almost the entire front page to the announcement of the dedication of the new Christian Church, which is to take place Feb. 3d. Evangelist J. K. Hester, who has established this work, will be assisted in the dedicatory exercises by Chas. S. Medbury of Angola, Ind.

The meeting at Hampton, Neb., by Wickham and Givens, closed Jan. 20th with three additions by letter. This is a fertile field and is in need of a faithful, consecrated pastor to marshal the forces and by active work lead them on to victory. Brethren Wickham and Givens began at Waco Tuesday, Jan. 22d.

Wm. Oeschger having resigned the pastorate of the church at Fairbury, Neb., to accept the call to the First Church of Vincennes, the Fairbury Church extended a call to Bro. R. A. Schell to take the work. Bro. Schell, however, could not be induced to leave his church at Hebron, Neb. Bro. Oeschger takes up the work at Vincennes, Ind., March 1st.

Chas. Reign Scoville writes as follows from Des Moines, Iowa, Jan. 24th: "Our first meeting of the year and century starts out well indeed. There were twenty added Sunday and seventy-three in first eleven days. Bro. Breeden is a major-general and the forces of this great church are being utilized. It is a blessing and a privilege to be here. Prof. F. A. Thomas has charge of the music."

Arrangements have been made by the American Christian Missionary Society for Dr. Josiah Strong, author of "Our Country" and "The New Era," to deliver two addresses at the City Evangelization Section of the coming Congress of the Disciples at Lexington, Ky., March 25-28. His subject will be "The Twentieth Century City" and "Readjustments to Meet New Industrial and Social Conditions."

On Lord's day, Jan. 20th, L. L. Carpenter of Wabash, Ind., preached the opening sermon and dedicated the beautiful new \$15,000 church at Collingwood (Cleveland), Ohio. There was a debt of \$4,000 to provide for, and \$4,200 was raised. The basket collections amounted to nearly \$900. Bro. J. N. Scholes is the very successful pastor. It was a day of great rejoicing for the Collingwood Church.

Bro. G. T. Wilson, a member of the official board of the University Church of Des Moines, Iowa, reports as follows, Jan. 21st: "Bro. McCash arrived on the 3d, and is rapidly gaining strength. The University Place Church prospers, having had thirty-two accessions thus far this month at regular services; confessions ten, from other religious bodies two, by relation twenty. Average attendance at Bible school, 750."

The following is from E. A. Hastings of Floris, Iowa, Jan. 21st: "Closed a three weeks' meeting with the Blue Grove Church in Taylor county with twenty-eight additions, twenty-three by confession and baptism. I found the pastor, V. F. Johnson, a true worker and greatly loved in the community. I made my home with Bro. and Sister Carter, who are devoted to the cause of the Master, ready to do all they can for the good of the church and community."

At last report there were eleven additions in the meeting at Audubon, Iowa, where A. B. Moore is assisting the pastor, J. H. McSparran.

Write these slogans on the walls of the church: "Use or loose!" "Send or end!" "Go and grow!" Then sow missionary information knee-deep.

O. D. Maple reports two additions at Cameron, Ill., Jan. 20th. This makes forty-nine additions since he began here less than four months ago.

The American Christian Missionary Society is about to make the division of the Boys' and Girls' Rally Day Fund the first of February. All Sunday schools that have not yet remitted are requested to send their offering in at once. The offering shows a gain over last year. The day is taking its place as one of the regular days for training our children in missionary work. Our live superintendents are taking hold of it with energy and success. P. Y. Pendleton and C. M. Fillmore have already begun the work of preparing the Boys' and Girls' Rally Day exercise for 1901.

Fannie Bradford sends the following report from Fitzgerald, Ga.: "Bro. Jno. W. Moody is still with us and doing a fine work. Good attendance at church, Sunday school and Christian Endeavor. The members presented Bro. Moody with a curly pine bookcase and writing desk combined for Christmas. We appreciate his work here, as our church has been quite weak before in this place. Quite a number have the Christian Century; also the Christian Melodies. We like both very much. We also have one of the finest choirs in southern Georgia, says Bro. Combs, state evangelist."

The issue of the Christian Commonwealth of London, which appeared December 13th, was the one thousandth number of that journal. It was unusually large, and finely illustrated with portraits of its founders, editors and contributors. The Commonwealth is one of the best of Christian weeklies in England, and has had an honorable and influential career. Started by W. T. Moore, it is now edited by his son, Mr. Paul Moore, and William Durban. We hope the Commonwealth may continue to prosper.

H. L. Atkinson, pastor of church at Batavia, Ill., writes as follows: "Monday, Jan. 28, 1900. Our meeting at Batavia, Ill., closed Sunday evening, January 27, with 22 accessions; 20 by primary obedience. Bro. G. A. Ragan did the preaching in a strong, gracious, manly way and his efforts were heartily supported by the members of the church. My studies in the University of Chicago permitted me to be present but a small part of the time. Batavia is a beautiful city of 5,000, located on the Fox river and blessed (?) with 17 churches. This is the first revival in the place for four years, and naturally we feel especially grateful to the master for this evidence of his approval. Bro. Ragan goes to

Ottumwa, Iowa, to begin a meeting there next Sunday."

The first wedding of the century in Jacksonville, Ill., was that of Mr. Walter Dean Hayden of Peoria, Ill., and Miss Mary Stella Wharton of Jacksonville, which occurred at high noon, Jan. 1st, 1901. The groom is a near relative of the Haydens of pioneer history among the Disciples, while the bride is a niece of our pioneer missionary to India, G. S. Wharton, and a daughter of J. B. Wharton, an elder in the Jacksonville Church. The ceremony was performed by Rev. W. W. Wharton of Murray, Iowa, who is a brother of the bride, assisted by Rev. G. L. Snively, priest of the Jacksonville parish. Mr. and Mrs. Hayden will be at home after Jan. 16th at 200 Armstrong avenue, Peoria, Ill.

H. A. Denton, pastor of the church at Warrensburg, Mo., writes as follows from Richmond, Mo., Jan. 22d: "Have been assisting the pastor, C. P. Smith, in a meeting here the past week. Eight have been added to the membership to date—seven by confession and one by letter. We continue for some time to come. Bro. Smith is not very well known to our Missouri churches, having come from the Pacific Slope, but he is destined to be a power in our midst in the not distant future. After one year's service he has a warm place in the hearts of his people. The church has a bright future, and the united efforts of pastor and people will bring a harvest of souls into the fellowship."

B. S. Ferrall, pastor at Watseka, Ill., sends the following summary of the past year's work, it being the fourth annual report: "Brethren: Have begun my fifth year with this splendid congregation. During the past fifty-two weeks made over 1,000 pastoral calls, married fourteen couples, conducted thirty-four funerals (of these nine were members of Christian Church, nine non-professors, eleven members of other religious bodies, and five children). Received 104 into this congregation (of which seventy were by primary obedience). The church raised about \$2,100; of this, \$400 was for all missionary purposes. Our church quartette made a thousand-mile concert tour; also sang at Fountain Lake Park Assembly, Remington, Ind., as well as at four commencements. The C. W. B. M. grew from a membership of thirty-five to over 100. We have three C. E. societies, in which are many young people of promise. Two of our young men contemplate entering the ministry. The year closed with a genuine surprise, given us by the church New Year's eve, when groceries, provisions and a sideboard—that would adorn any home—were carried into the new parsonage. Later in the evening over 200 people watched the advent of the twentieth century, and with its birth the birth of a new soul into the kingdom of God. Yours for a soul-saving year."

## Correspondence

### ROLAND A. NICHOLS.

Roland A. Nichols is the new pastor of the Union Church of Chicago. He begins his work there next Sunday. We take special pleasure in being privileged to introduce him. Bro. Nichols was born in Youngstown, Ohio, Aug. 1st, 1865. He was baptized by M. L. Streator at Ravenna, Ohio, in 1882. In 1883 he entered Hiram College, from which he graduated in 1894, receiving the A. B. degree. His course in college was interrupted by an absence of four years, during which he was engaged in teaching and as traveling salesman. His early ambition was to become a journalist, but after hearing

times on Sunday. During his vacation it was his custom to hold meetings for weak churches and mission points, so that at the time of his graduation he had held twelve meetings, had 300 converts and organized two churches. His first year after graduation was spent as state evangelist for Ohio, preaching 367 sermons with 969 converts. Some of his greatest meetings have been as follows:

Kent, Ohio, four weeks, 102 additions.

Youngstown, Ohio, four weeks, 234 additions.

Youngstown, Ohio, four weeks, ninety-two additions.

Warren, Ohio, four weeks, 183 additions.

Cleveland, Ohio, four weeks, 110 additions.

result in the organization of a mission church.

He was married Aug. 1st, 1889, to Miss Jennie Sefton of Canton, Ohio, who has proven a true helpmeet for him and bears her full share of the burdens of their ministry.

Bro. Nichols is president of the New England Christian Missionary Society, and has greatly inspired the New England churches with the missionary spirit. He is a leader and active worker in temperance reform, being vice-president of the Worcester Temperance Federation. He has been in great demand all over New England as a C. E. speaker, and has done more to place the plea of the Disciples before the New England people than any other preacher of that section.

His resignation was received by the church at Worcester with universal sorrow and regret. The following paragraph is clipped from the report of the committee on the acceptance of his resignation:

"For the past four years, as pastor and people, we have walked hand in hand in a journey that has been ever pleasant and congenial. And, as we now arrive at the parting of the ways, it is with sadness and many a heart twinge that we give the final handshake in farewell."

A farewell reception was given him by the Worcester Church Jan. 24th. He left there Monday, Jan. 28th, and begins his work with the Union Church of Chicago Feb. 1st. His introductory sermon will be delivered at 11 o'clock a. m., Feb. 3d, on the subject, "Workers Together with God." In the evening at 7:45 he will speak on the subject, "The Panacea for the World Unrest." A reception will be tendered him by the church Friday evening, Feb. 8th, to which a general invitation is extended to all the Christians of the city.

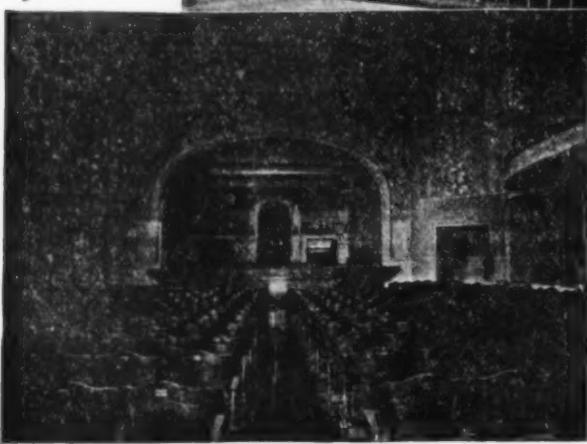
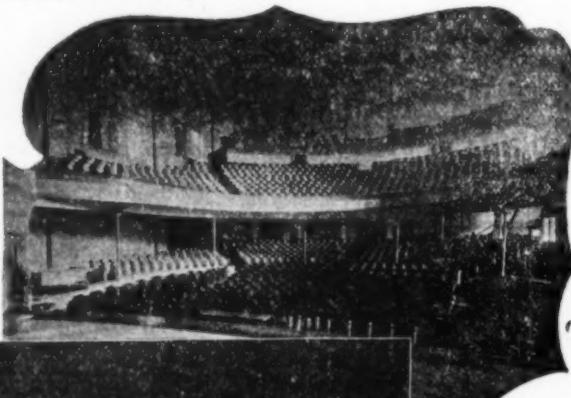
### Union Christian Church.

The Union Christian Church was organized July 15, 1897, with a membership of 218. It now has an enrollment of 1,049. The enrollment of the Sunday school is 991. Active societies are organized for every department of church work.

The presence of this church at the People's Institute, with its past four years of unparalleled success and its promise of even greater things in the future, is the result of the work of Bro. J. H. O. Smith, under the auspices of the West Side Christian Church, of which he was at that time pastor. Sunday services, both morning and evening, were first conducted in the Institute auditorium in April, 1896, and were continued there practically without intermission under the same auspices until the organization of the present church, which continued Bro. Smith as its leader.

In May, 1900, Bro. Smith was granted a vacation, and in the following August was compelled on account of Sister Smith's continued ill-health to

*View of Auditorium.  
Looking from the Stage.*



*View of Stage from the Rear.*

### The People's Institute.

a sermon by B. B. Tyler in 1899 at Canton, Ohio, on the subject, "Lord, What Wilt Thou Have Me Do?" he determined to enter the ministry, and as soon as he could adjust his business relations, he returned to college to complete his course.

His first sermon was preached at Cuyahoga Falls, Ohio, Feb. 16, 1890, after walking twenty-two miles to reach his appointment. In 1891, while continuing his work in college, he served the church at North Eaton, Ohio, continuing till his graduation. During these three years he maintained four mission points in connection with his regular pastorate, preaching every Saturday night and three

Buffalo, N. Y., four weeks, eighty-five additions.

Buffalo, N. Y., six weeks, 124 additions.

Troy, N. Y., five weeks, 134 additions.

Danbury, Conn., four weeks, 125 additions.

February 1st, 1897, he became pastor of the church at Worcester, Mass., and has continued to serve them until the present time. During his four years' pastorate there over 300 have been added to the church, about doubling its membership, the church building remodeled at a cost of \$8,000. Held a tent meeting during the summer with decided success, which will

resign the work which he and she, with God's help, had so successfully maintained for four years.

Although the congregation has had no regular pastor since, yet the work has not materially suffered and is in good condition for the new pastor. It is an active church in evangelistic work, a field in which Bro. Nichols is a recognized leader.

#### The People's Institute.

The Union Church meets in the People's Institute, originally designed for a theater. It is the most commodious auditorium on the West Side of Chicago. It is located in the midst of a population in three wards of over 200,000, and at Sunday evening services it is crowded with nearly 2,000 people.

We present herewith interior views showing the stage and auditorium. It is exceedingly well adapted to the accommodation of large audiences, and in this respect is well suited to the use of an evangelistic church. The past four years' work seems to demonstrate the fact that large crowds may be gathered in great cities to hear the primitive Gospel, and also that great popular gatherings are not inconsistent with a perfectly organized church, active in all its departments.

#### ILLINOIS C. E. NOTES.

Please send offerings for Joliet promptly to the secretary, Miss Ida J. Swan, Chambersburg.

New Bedford, a new C. E., gives \$5.00 to the Joliet fund. The pastor, J. G. Quinlan, is superintendent of C. E. in District No. 1.

Report comes that Stanford C. E. pledges \$25.00 for Joliet. Hurrah for Stanford! It shall be written of this society, "Many have done nobly, but thou excelest them all" thus far.

Chambersburg gives a worthy offering; our secretary and treasurer lives there.

Circular appeals have been sent to all societies so far as we have addresses. If you were missed take the offering anyway and send for another appeal.

H. J. Hosteller is district superintendent in District No. 6; H. E. Tucker, in District No. 8; W. R. Jinnett, in District No. 5; J. T. Stivers, in District No. 4. We hope soon to have a full list located and plans for aggressive work throughout the state.

H. Gordon Bennett of Carbondale, "Apostle to the Egyptians," assistant superintendent of C. E., is doing a splendid work with his forces. Many are obeying the Gospel under their ministry.

Milo, one of the smallest but one of the most active societies in the state, took the offering long before January. They have preaching only part of the time, but they do not plead: "We need it all at home." Blessed be Milo!

Will F. Shaw.

#### WHITESIDE COUNTY. ILL. NOTES.

Our county convention, which closed on Friday night, was royally entertained by the Little Fulton congregation. The membership here is small, but very active.

The convention was not large in numbers, but its energy and wide-awake, aggressive spirit was pronounced. The addresses were all to the point, and practical as well as forcible.

Such topics as County Co-operation, Finances, The Religious Papers, The Church Services and Evangelism were quite thoroughly discussed by the whole convention.

We have five organized congregations in this county, Sterling, Coleta, Erie, Fulton and Tampico. The last two are mission points, but fast growing to independence. Yorktown is especially backing up the work at Tampico. Bro. Clements preaches at both points.

Rock Falls has a building which is used for Sunday school purposes, prayer meetings and preaching. The writer preaches there every other Sunday afternoon for benefit of those who can attend there rather than at Sterling. The entire Rock Falls membership at present is in the Sterling Church. We hope in a few years to have a fully equipped and independent church at Rock Falls. Bro. Salmon's meeting over there resulted in much good to the cause.

Erie has not yet secured a minister.

Our S. S. and C. E. have 100 Christian Melodies and twenty-five subscriptions for the Christian Century. Verily there is a way to get papers into some homes.

W. E. Spicer.

Sterling, Ill., Jan. 14, 1901.

#### JACKSONVILLE, ILL. LEGER.

We expect to open our "Old People's Home" March 1st, having leased temporarily the best property we could for that purpose, thinking this a better arrangement than purchasing what at best would not meet our needs. Ere another year rolls around we hope to begin a "Home" from the foundation up, and one that will reflect great credit on our brotherhood at large. For certainly there is no appeal that touches our hearts as this one of caring for the aged, those not having the love and attention that it is our blessed privilege, and duty, to give to our beloved fathers and mothers. And this is what we will strive to do in this new home to be located in our beautiful little city. Already we have an organization of seventy-five members—eight life memberships—and expect to increase it week by week. Will not those who read this make an effort to secure new names as charter members? We have had one gift of twenty-two hundred and fifty dollars

(\$2,250), another of a thousand dollars (\$1,000), and more to follow. Many offers from those desirous of furnishing rooms. Can we not add your name, dear reader, to our list?

Georgia L. Osborne.  
Jacksonville, Ill., Jan. 18, 1901.

#### JOLIET OFFERING.

Dear Endeavorers:—Now is the time for the Joliet offerings. Will you not see to it that your society contributes to this work and that someone secures names and pledges for the Roll of Honor? Twenty-five cents entitles the giver to the Roll of Honor list. Joliet is a good mission field and we are sure that a church established there will be as "city set on hill," and whose light will radiate throughout the country.

The cities will become the center of work in the future. Let us go and possess this land ripe for the Master's cause, for we are well able to do it.

Ida J. Swan,  
Secretary and Treasurer.  
Chambersburg, Ill.

## "The Signs of His Coming"

By PETER AINSLIE.

Since our brief review of this tract in our Book Column we have received so many calls for it we thought wise to announce it again for the benefit of others who may not have seen the notice.

An interesting and instructive discussion of this question.

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**THE PROGRAM OF THE FOREIGN SOCIETY FOR THE YEAR.**

The Foreign Society is asking for \$200,000 for the current year. This is a gain of \$20,000 over the amount received last year. The gain last year over the previous year was \$27,288.78. It will be seen at once that the gain proposed is slight and can easily be made.

The churches as churches are asked for \$75,000 of the whole amount. It is expected that the Sunday schools and Endeavor societies and individuals will make up the rest. Last year the Society received from the churches as such \$65,964.39. If the churches gain as much this year as they did last, the whole amount desired from this source will be secured.

According to the latest statistics, the churches number 10,528; the ministers, 6,205; the membership, 1,149,982. The amount named is a modest sum to ask from such a great host. It is well within their ability to give.

Last year 3,067 churches contributed to the Foreign Society. The Society aims to increase the number this year to 4,000. Of those that gave two years ago, 821 did not give last year. It is plain that if these had all given, the number of contributors last year would have been nearly 4,000. There is no real reason why any church that has ever given should cease to give. We are commanded not to be weary in well-doing. We have the promise that we shall reap in due season if we faint not. Having begun well, a church should continue steadfast unto the end. Last year 972 churches raised the full amount of their apportionment. Special efforts are being put forth to increase the number this year to 1,200.

The Society has decided to send out at least a dozen new missionaries this year. Last year thirteen were added to the forces on the field. Some are already under appointment. The Society is looking for others. Every station is undermanned. The most pathetic appeals come from the fields for reinforcements. These appeals ought to be answered. The force in the field now numbers 257. Of these 111 are Americans or Europeans; the rest are native evangelists, teachers and helpers of various kinds.

A number of new buildings must be erected this year. Dr. Butchart needs a hospital in Lu Cheo fu, China. This will cost about \$4,000. Frank Garrett needs a home in Luhoh, China. This will cost, without the land, about \$2,000. R. L. Pruett needs a home in Osaka, Japan. In addition, a building must be erected for a school and chapel in that city. John D. McGavran needs a home in Damoh, India. Money for this has been promised. James Ware must have a home in Shanghai, China.

To support the present staff and to

reinforce it, to care for the sick, the orphans and the lepers, there must be a marked increase in the contributions. A gain of 13 per cent in all the gifts will suffice. That will yield \$200,000 this year. The churches should bear these facts in mind when the offerings are made. Special pains should be taken to increase the number of givers in every congregation and also to increase the amount of the gifts. The work of missions is the Lord's work. It is our work because it is his work. It has been well said that missions are not an afterthought, an accident, an incident. They are not to be argued, to be excused, to be apologized for. They are the life of church, without which must come drying up and death. God's eternal purpose will not be consummated until the whole wide world has been evangelized.

A. McLean,  
F. M. Rains.

Cincinnati, O.



**J. COOP. OF SOUTHPORT, ENGLAND.**

[Who has given over \$10,000 to the Foreign Society for the support of its work. He has given much more than that for the work in England. He is an example to all whom the Lord has blessed with wealth.]

**ROBERT GRAHAM.**

At a meeting held on the 21st inst., the faculty of the College of Liberal Arts and the Normal College of Kentucky University unanimously adopted the following expression of the feeling of the faculty, in view of the recent death of ex-President Robert Graham, which had been prepared by his long-time friend and colleague, Prof. Chas. Louis Loos:

In the death of Pres. Robert Graham, a princely man of the largest and noblest endowments of mind and heart as a Christian, as a minister of the Gospel, and as a teacher and guide of youth in the highest spheres of education, and a leader of men of more than ordinary power and of far-reaching influence, has passed from among us.

Long connected with Kentucky University as president, first of the Col-

lege of Liberal Arts, and for many years after of the College of the Bible, his enlightened wisdom and singular vigor in administering these important offices; his eminent scholarly ability, gentlemanly courtesy and success as a professor in both those colleges; and his deep and active interest always manifested in everything that concerned the life and welfare of the university, have left their impress on the history of this institution which he loved so well. The faculty of the College of Liberal Arts and of the Normal College recognizes the great debt that the university owes to him for all that, in his long connection with it, he has been to it and has done for it.

From his early youth he manifested tireless industry and unremitting patience in the pursuit of knowledge. He was laborious and unwearying in his devotion to duty, ever willing to bear the heaviest burdens.

While we cannot but deeply feel the loss of such a man, we rejoice that a life of such large usefulness and so rich in its influence for good endured in unbroken vigor of body and mind to a high limit of years that few men reach.

The memory and the influence of the life of President Graham in Kentucky University is to it a rich inheritance that will endure to coming generations.

The faculty of the College of Liberal Arts and of the Normal College expresses to the aged widow of our deceased brother and to their sons and daughter its sincere sympathy with them in their irreparable loss, and directs that a copy of this tribute be sent to the principal papers of Lexington and of the Christian Church. As an additional mark of respect, class exercises will be suspended during the day of the funeral, which the faculty will attend in a body.

**FREE TO CATARRH SUFFERERS.**

*Special Treatment Mailed Free.*

Dear Editor: Since I wrote you last month about my free offer to mail a trial treatment of my famous Sana-Cera, to all who are afflicted with Catarrhal Troubles, including Asthma, Bronchitis, Weak Lungs, Coughs, Consumption and Deafness, several good people have taken advantage of the offer.

Not a penny is asked of any sufferer to prove that I can cure the very worst chronic cases. Surely twenty years' experience in the treatment of the above diseases should entitle me to the fullest confidence of your readers. Please say to them that all they have to do is to send a brief description of their case, mention the Christian Century, and look for a special treatment by return mail.

Address Dr. Marshal Beatty, 202 W. Ninth street, Cincinnati, Ohio.

**GROVE CENTER, IOWA.**

Grove Center Church is located in Taylor county, Iowa, near Lenox. The writer (a student in Drake University) took charge of the work two years ago, arranging to preach "full time" and continue his studies in Drake. During this period we rebuilt and refurnished the church building at an outlay of eleven hundred dollars. Five hundred dollars a year was raised for pastor's salary and above eighteen dollars a year for missions. This is a poor showing for missions, but we will do better in the future as we will not be burdened so heavily with other things.

We just closed a three week's meeting, resulting in twenty-eight additions. Bro. E. A. Hastings of Floris, Iowa, did the preaching, and he did it well as the results show. He preached the Gospel in love and simplicity and it "brought forth much fruit." This is the second meeting for this church in which Bro. Hastings did the preaching. Six years ago while he was pastor at Lenox he assisted in a four weeks' meeting in which some forty-five were added. When we are in need of an evangelist again Bro. Hastings will probably receive the first call.

The writer has been invited to remain with the church another year. We enter upon the new year and the new century full of hope, asking that the blessing of God may rest upon us.

Victor F. Johnson.

Des Moines, Iowa, Jan. 24, 1901.

**THROUGH CAR WINDOWS.**

One of the best churches in Iowa is at Keokuk, down close to the Missouri line. A. F. Sanderson is the busy, industrious, popular pastor, and a little woman stands by him to be a helpmeet for him, who is pure gold. Ruth Louise is their one child, and a charming little miss she is, of four summers and as many winters. The membership has been wonderfully increased during Bro. Sanderson's five or six years, and one of the most spacious buildings in that whole section of country erected. The success of this church is cumulative. It counts among its members some of the very best people in town, and as fine as you will discover in any town.

Pursuant to an agreement made six months ago, I went there Jan. 3d to assist in a meeting over two Lord's days. The pastor had already begun three days before, and had four additions. The meeting increased in interest and attendance up to Friday night, Jan. 18th, when I had to return to St. Louis, but Bro. S. continued alone, and I have no doubt has kept the meeting growing. Up to date above there were thirty-six additions, thirty-one by confession of faith. It seemed almost wrong to leave a work so promising, but there was no help for it.

With its wonderful success already won, its great host of promising young people, the stability and consecration of its members, and the wisdom and tact of its capable pastor, the Keokuk Church has a splendid future.

The week commencing Jan. 21st I find myself again at large, lecturing for the Standard Lecture Bureau of Des Moines. Mitchell, Floyd, Collins, Jewell Jct. and Grand Jct. are the places that are favored (?) this trip. Have already made two of them, but found no Christian Church.

This title will presently change to "St. Louis Letter." I expect to be through with travel after March 1st, and settle down to a siege with the Mt. Cabanne Church. We hope to have a meeting beginning a month before Easter, when, as in all cities where Roman Catholics and Episcopalian are numerous, their observance of "Lent" creates a religious atmosphere.

The tedium of travel this morning was enlivened by a sight inside the car-windows. It seems almost sacrilegious to mention it, but it was the loving performance of a newly-married couple, their soft glances, murmurous words and tender attitudes. They were blissfully unconscious of the fact, but they were the cause of numerous smiles and the occasion of not a little merriment. Now who would look at such a spectacle, and then be cruel enough to pray:

"Wad some power the gift to gie us,  
To see oursel's as ithers see us?"

Frank G. Tyrrell.

New Hampton, Ia., Jan. 23d.

**MURRAY, IA., LEGGER.**

Assisted by E. W. Kerr, singer, I have been holding a series of Gospel services nine miles north of here. We were driven out of Murray before we began by a smallpox quarantine, and immediately began in an M. P. Church building and community north. We closed Sunday night after two weeks of excellent interest and attendance. Many results visible. Baptized five adults Sunday, besides a number of additions to the Murray Church membership in other usual ways.

Bro. Kerr is a good singer. He begins with the Sioux City Church Feb. 2d. The quarantine was raised here yesterday. May begin our meeting any time now.

Lawrence Wright closed his meeting at Hopeville Sunday week with two additions. I will address them in a rally meeting next week.

P. E. Hamilton has located at Lorimer.

Brother and Sister J. B. Wright of Osceola are heartbroken over the loss of their sweet little eleven-month-old baby, which died this morning after an illness of a few weeks. Many Christian homes will sympathize with them in this lonely hour.

W. W. Wharton.

**HOW TO FIND OUT.**

Fill a bottle or common glass with your water and let it stand twenty-four hours; a sediment or settling indicates an unhealthy condition of the kidneys; if it stains the linen it is evidence of kidney trouble; too frequent desire to pass it, or pain in the back is also convincing proof that the kidneys and bladder are out of order.

**WHAT TO DO.**

There is comfort in the knowledge so often expressed that Dr. Kilmer's Swamp-Root, the great kidney and bladder remedy, fulfills every wish in curing rheumatism, pain in the back, kidneys, liver, bladder and every part of the urinary passage. It corrects inability to hold water and scalding pain in passing it, or bad effects following use of liquor, wine or beer, and overcomes that unpleasant necessity of being compelled to go often during the day, and to get up many times during the night. The mild and the extraordinary effect of Swamp-Root is soon realized. It stands the highest for its wonderful cures of the most distressing cases. If you need a medicine you should have the best. Sold by druggists in fifty-cent and one-dollar sizes.

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## DENVER LETTER.

T. T. Thompson of the East Side Church is lying very dangerously ill at the Homeopathic hospital with cerebral typhoid. He has been unconscious for several days.

Dr. A. S. Lobingier has been at Ft. Collins for three days and nights attending the little daughter of Dr. B. O. Aylesworth. Fifty per cent of the houses in Ft. Collins have been visited by typhoid fever in the last three months. Dr. Lobingier is a brother of Henry Schell Lobingier and is one of the elders of the Central.

Dr. B. B. Tyler is preaching a series of sermons at South Broadway on "The World's Debt to the Churches" that is arousing great interest.

J. E. Pickett of Boulder is holding a meeting at the Highlands (Denver) Church, assisting the pastor, H. A. Davis.

A. F. Holden, who preached for the East Side Church last year, is moving this week to Parachute.

Mrs. F. D. Pettit is pastor of the Berkeley Church, and is doing a grand work. During her husband's illness she supplied the pulpit for him, and at his death was urged to continue as pastor. The church at that time was heavily in debt, but through her efforts the mortgage on the church has been paid. She has the largest audiences in that suburb. Our churches are very proud of her and her work.

We have a weekly church paper in Colorado, The Christian Messenger, published in Denver. There are only forty churches in the state, but it is being so liberally supported that it has paid expenses from the first issue.

Mr. T. M. Patterson, the most liberal donor to the building fund of the Central Church, has been elected United States Senator. He has been one of the best friends of the Central, and his wife and daughter are devoted members. Mrs. Patterson is a grand niece of Alexander Campbell. Mr. Patterson is the most successful lawyer and editor in the state and, beginning life a poor printer's apprentice, he is now a very wealthy man and the foremost citizen of the state. Mrs. Patterson is one of the most active members of our building committee, and opened her magnificent home for this committee every week for three months. They will leave for Washington in time to attend the inauguration.

Bruce Brown.

Reliability is of the utmost importance in the purchase of trees and seeds. It's a waste of money to buy the kinds that won't grow. The Storrs & Harrison Company, Painesville, Ohio, who have been in the business almost half a century, enjoy an enviable reputation for accuracy and honesty, and any of our readers in want of anything in the nursery line should send for their valuable catalogue, for which no charge is made.

## KIDNEY TROUBLES

have brought many a man and woman to an untimely end. There is no single affliction more dangerous or which should be given prompter attention if there is the slightest indication of such a trouble. Free yourself from that lazy, tired feeling, backache and other symptoms due to urinal affections, before the disease gets too strong a hold on you and becomes chronic and incurable. The best, surest, easiest-to-take regulator for all kidney troubles is

## Dr. Peter's Blood Vitalizer

—THE REMEDY OF A CENTURY.—

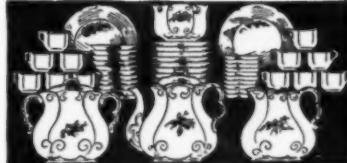
It is an honest Swiss-German preparation in use more than 100 years. It relieves the body of all refuse matter, while it tones and invigorates the system. Dr. Peter's Blood Vitalizer is an almost infallible remedy for kidney and liver troubles, stomach and bowel troubles, constipation, indigestion, rheumatism and all diseases caused by impure or impoverished blood or from a disordered stomach.

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## Eastern . . . Department.

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Peter Ainslie, - - - Baltimore, Md.  
Carey E. Morgan, - - - Richmond, Va.  
B. Q. Denham, - - - New York.

The semi-annual C. E. rally of the Disciples in the Valley of Virginia will be held at Edinburg, Va., Feb. 21-23. W. J. Cocke is pastor there.

The program committee on the conference of the Eastern Disciples, who meet this year in Richmond, we think will soon be able to report. Our meeting in Philadelphia and the one last year in Hagerstown contributed much to general work in the East. We hope that there will be a good program this year.

The Piedmont Assembly, Gordonsville, Va., is growing in attractiveness. They are now arranging to erect a hotel on the grounds and to give board at something like eighty cents per day. Cottages are being erected on the grounds. The assembly will be July 27th to Aug. 4th. For particulars write to C. M. Houston, Rochelle, Va.

Bro. John F. Stone of Bluefield, W. Va., has accepted the call to serve the church at Huntington, same state. The church at Bluefield accepts his resignation with exceeding regret. During his two and a half years' service there more than 170 have been added to the church, and it has become the banner missionary church of the two Virginias.

J. W. West writes as follows from Milt, Va., Jan. 25: "Preached one sermon at Cedar Hill; six confessions. Two sermons at Mt. Olivet, one confession and appointed building committee to erect house of worship. Visited Clark's school house and learned that all the lumber is sawed for building church at that point. Thirty-one additions this month, and raised over one hundred and thirty dollars in cash and pledges for state missions."

The following is clipped from the local church paper of No. Tonawanda, N. Y., where Herbert L. Willett recently gave a series of lectures: "It is unfortunate that there is but one Herbert L. Willett. It is hard to give up one from whom we have received such a wealth of inspiration and instruction. Those who had the opportunity of hearing him last year naturally had their expectations rather high. But it is certain that in his course upon 'The Beginnings of Christianity,' Dr. Willett more than fulfilled our highest expectations. It is a mere platitude to say that the lectures were interesting. It will doubtless express what most of us feel if we acknowledge that Dr. Willett practically makes of the Bible a new book. His wide and painstaking research enables him to throw such light on the times in which the characters of the

Bible lived, and in which the books were written, that the Bible records take on a new and vital interest. Moreover, Dr. Willett possesses a charm of personality, an extensive and choice vocabulary, and an earnestness of spirit that enables him to command the rapt attention of his audience, and to inspire the hearer with his own enthusiasm. It would be difficult to estimate the total good that will result from this course of lectures, but among the benefits accruing may certainly be mentioned the following: (1) An increased good fellowship and spirit of union among the churches of the Tonawandas. (2) The deepening of our faith in the Bible as the word of God. (3) A better understanding of those momentous events connected with the early days of Christianity. (4) An awakened desire and determination on the part of a large number of people to know these facts at first hand. May it be our high privilege to have Bro. Willett return another year."

### HAGERSTOWN LETTER.

"Disappointment sinks the heart of man, but the renewal of hope gives consolation."

The grippe epidemic has greatly upset the plans and expectations of the writer and his people in their winter's work. E. B. Bagby came to our assistance according to announcement, Jan. 14th, and everything looked propitious for a rich spiritual feast and many conversions, but the grippe struck our town about the same time and took some thirty or forty of our best workers out of the meeting and interfered so much with the attendance of others that we concluded it best to close the meeting until the people are well and conditions are more favorable. The week Bro. Bagby spent with us was not fruitless, however. He did his work well and strengthened the already strong hold he has upon the Hagerstown saints. His earnest, thoughtful, spiritual sermons did the church good, and four persons gave their hearts to Christ and united with the church. We shall follow up this beginning, and later on toward spring may try it over again, with Bro. Bagby or someone else to assist us.

A Lord's day with the Ninth Street Church, Washington, D. C., is always a pleasure and an inspiration. It is a live church and has a "liver" Sunday school. There were more than 500 present in the Sunday school Jan. 20th, and as many or more at the night service. It was, indeed, inspiring to hear them sing and witness how they do things. The whole church building is required to accommodate the school. Every way we turned, as we, accompanied by J. A. Scott, wandered through the building, we came upon classes of young people eagerly studying the Lord. "It is becoming

a question," said Bro. Scott, "what to do to accommodate the school." Ten years ago this was a small mission chapel, but in that time has grown to a church of 800 membership and a school of 600 to 700. The whole is a splendid reflection of the man who has had the leadership and oversight of the work from the beginning and to whose methods and perseverance more than to any other this wonderful success is due. Bro. Bagby is the right man in the right place.

While in the capital city we dropped in at the Book and Wright meeting at the H Street Church Sunday afternoon and heard Book in his inimitable lecture to men. We can't describe it or him! To be fully appreciated they must be seen and heard. There were about 300 men present and from all appearances the lecture was a success and those present went away to do some hard thinking and better living. There have been some nine or ten admissions to date.

Bro. W. S. Hoye held a meeting at Downsville recently that resulted in much good to the church. His work there and at Beaver Creek is prospering. He is closing the 18th year of his pastorate with these churches. This is the longest pastorate among our people in the state and next to the longest in the district. He is doing faithful service that deserves the reward it has received.

It is time now to begin preparations for the March offering for foreign missions. God expects every preacher to do his duty by this great cause. The writer is trying to arrange for a missionary rally Feb. 22, to be held in the church at Hagerstown and participated in by the church at Beaver Creek, Dowlesville and Boonsboro. Two hundred thousand dollars for this cause from 1,150,000 disciples is surely little enough. It would be doubled if every one did his whole duty.

Jan. 24.

P. A. Cave.

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**ROANOKE, VIRGINIA  
LETTER.**

The Roanoke church held its annual meeting first Sunday in January. One report showed over 100 additions, and that all departments of the work had grown and prospered, a Junior C. E. Society formed with forty-two members, and a mission S. S. and prayer meeting in N. E. Roanoke, which promises to be a second church some day. The new year opens with fair promises for the future. Our membership is shifting. People in Roanoke are constantly on the move. Families are going out from us. Others are coming in to take their places. Our pulpit labors here, including addresses and outside calls, have averaged three sermons every Sunday, and we have made many pastoral visits. We enjoy the work. There are some noble saints here, who work with and pray for the pastor. We are just now in a series of sermons on "A Review of the Nineteenth Century." A mention of the subjects may be of value to others: 1. The Material Progress. 2. The Intellectual Growth. 3. The Religious Growth. 4. Great Ideas of the Century. 5. The Church of the Future. 6. Lessons of the Hour. 7. A Forward Movement. 8. The Second Advent.

There seems to be a restless, dissatisfied state among our Virginia churches and preachers. Personal letters of this work tell me of twenty or more churches without preachers and some of them our strongest points. Preachers and churches both are too eager for change. There is a disposition to stir, whoop up and revive things instead of building from the foundation up. We shall lose some of our Virginia preachers. Their loss will be felt in the state. They are good men and will be appreciated in other fields. Two good members have been taken from us by death in the last week, T. A. Kirby and Martha E. Thomas. Both are deserving of special mention and have many friends among our Virginia brotherhood. "They rest from their labors, and their works do follow them."

"They are gathering homeward from every land, one by one; their feet are now pressing the shining strand, yes, one by one. Their labor-stained garments are all laid down, their brows are adorned with a living crown, and clothed in white raiment, they rest on the shore of the river of life forevermore."

"Over the river, faces I see, Fair as the morning, looking for me; Free from their sorrow, grief and despair,

Waiting and watching patiently there."

"Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, for as much as you know that your labor is not in vain in the Lord."

Cophas Sheiburne.

**VIRGINIA.**  
*C. W. B. M. Work in Southeast District.*

We have only four active Auxiliaries in this district, with a membership of 58. While this is the smallest membership we have had since the district was first organized, yet our receipts for 1900 were the best for several years—\$104.31—a gain of about \$30 over '99.

During February we are to have Bro. J. C. Reynolds with us, who will speak in the interest of C. W. B. M. work, organize new societies and strengthen old ones.

On Dec. 23, 1900, W. E. Powell preached a C. W. B. M. sermon at Perseverance. It was a thoroughly missionary sermon, in which he emphasized the importance of supporting the Bible Chair work.

We, as an auxiliary to the C. W. B. M., feel blessed in having such a devoted missionary pastor as Bro. Powell. If all of our pastors would take such an interest, we would soon have S. E. district well organized, and ranking with some of the first in the state.

Rose Hawthorne.

Gig, Va., Jan. 21, 1901.

**NORTH CAROLINA LETTER.**

Greenville is building a church. D. W. Davis, editor of the Watch Tower, has been called as pastor. That means a prosperous year for the work in Greenville and eventually another strong congregation among the Disciples in this state.

Daniel E. Motley has about completed his work at Asheville. He went there a few months before our Ayden convention, and, finding the church in a dilapidated condition, he thought wise to concentrate there for awhile. The result is a handsome new church, and one of the most promising young men among us located as pastor, B. P. Smith of Charlottesville, Va. While working at Asheville Bro. Motley found time to run out among the country churches in that section and draw them into closer touch with our cooperative work. So under the wise, consecrated leadership of our evangelist, we find the cause we love constantly advancing.

B. H. Melton of Wilson, our state secretary, has been indisposed for some weeks, but his work has not lagged. He continues to keep the churches admonished of their duty to support state missions. January is the month set apart by our board for the State Mission collection. Each church is urged to make an offering.

The work in Kinston is growing. The outlook was never brighter. Congregations good. Baptized two last Sunday night. Sunday school is growing in numbers and interest. W. H. Book of Virginia will assist us in a meeting in February.

W. G. Johnston.

Kinston, N. C., Jan. 23.

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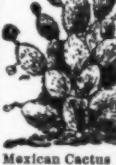
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It's the thing you leave undone  
That gives you a bit of heartache  
At the setting of the sun.  
The tender word forgotten;  
The letter you did not write;  
The flower you did not send, dear,  
Are your haunting ghosts tonight.  
The stone you might have lifted  
Out of a brother's way;  
The bit of heartsome counsel  
You were hurried too much to say.  
The loving touch of the hand, dear,  
The gentle, winning tone  
Which you had no time or thought for  
With trouble enough of your own.  
These little acts of kindness  
So easily out of mind,  
These chances to be angels,  
Which we poor mortals find.  
It isn't the thing you do, dear,  
It's the thing you leave undone  
Which gives you a bit of a heartache

### *The Secret of Happiness.*

The secret of happiness lies in the art of appreciation. Robert Burns described the happy man when he said he was contented with little and happy with more. An acquaintance who lives in the bustle and whirl of business, where men are eagerly pushing for wealth and power and position, said: "The world is full of dissatisfied and unhappy people. If there is any way to find the secret of happiness, it ought to be shown in this present discontented and restless generation." Yes, there are a great number of unhappy people in this world today, and perhaps we, each of us, sometimes imagine we belong to that company. No doubt we do pass through moods and periods of discontent, doubt, depression and despair. But, without ignoring life's seamy and sad side, I believe there are nameless multitudes of men and women still living on the upper side of "this goodly frame, the earth." I never see a healthy, chubby, smiling infant, fairly bubbling over with life, or watch the school children at play, or see the boys and girls go rushing breathlessly through the streets, with the glow of health on their cheeks, and the fire of enthusiasm in their eyes, but I say to myself, "the cynics may whine, and the pessimists may snarl, and the faithless may moan, but eternal youth and joy still reign on the earth, and the everlasting miracle of happiness is still the witness and evidence of the goodness and love of God." I believe the power of the will, the influence of our own mind, the way we accept life, the interpretation we give to facts and experiences is a determining factor in our enjoyment or disappointment in this world. I do not mean one can be happy, face to face with the hard and crushing sorrows which shatter and

overwhelm—though even in the darkest hours and the bitterest grief, resolute faith and Christian fortitude will see the face of God and hear the words of courage and cheer. The doctrine that sins and evils, disease and death, misfortune and disappointment, are not real, though accepted as a divine revelation by many, is as fallacious and sophistical a dream as to call a silent corpse a myth or a cyclone a summer zephyr. There is a dark and tragic side to human life; and happiness can only be found by somehow reconciling the shadows and the sun, so as to make faith possible, in the darkness as well as in the light. The jaunty and shallow optimism which ignores evil and sin is as absurd and false as the miserable pessimism which delights to wail: "Vanity of vanities; all is vanity." We are all born into Arcadia, as Schiller says, but instead of finding our happiness in things close at hand and in our everyday associations, work and experience, we look to the future and long for other days and other conditions, when we assure ourselves we shall obtain perfect happiness. Vain dream! That hour never comes, and never will. He who does not find content and satisfaction today, who does not rejoice in the sunshine and the blessings God gives him moment by moment, will never find the path to Paradise and will live and die discontented.—Rev. F. L. Phalen, of Worcester, Mass.

### *The Training of Children.*

A great point in connection with the up-bringing of children is that the parents should be agreed as to their training and education. A wise mother will never attempt to ~~keep~~ her sons from their father, or connive at or conceal their wrong doings. A house divided against itself cannot stand, and father and mother should combine and co-operate to bring up their children wisely, firmly and with a happy mixture of affection and common sense.

If the father says "No" to a boy's request, the mother ought not to intercede, and "worry round" until she induces him to change his decision, neither should she give her boy's money or grant them indulgences unknown to their father; but, of course, parents should not be slow to grant any reasonable wish.

Too much and too rigid discipline is not a good thing, and children ought to be allowed full liberty to grow, both in mind and body. Nobody wants to see them turned into little formalists or prigs. All the same the oft-formulated theory that a bad boy will eventually turn into a good man is not always true by any means, any more than that vicious and erroneous idea that a man who sows his wild oats before marriage, or while he is young, will evolve into a decent, staid, respectable member of society when middle aged and married. The bad boy

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grows into the bad man, and the vicious youth usually grows more vicious with every year that passes.

Nowhere is love for old fashioned things more powerful than it is in religion, where it is the most urgent and wide reaching of the influences that control the beliefs and sentiments of men. Rightly interpreted, we cannot wish that it should be otherwise. If it were possible for men to forget their mothers and their homes and their early aspirations and ideals, we should feel that an evil day had come upon the world. Let us make sure, however, that we do not grant to this sentiment more than is due to it, and assume that its word is necessarily sure and final.—The Christian Register.

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**Boys and = =  
= = = Girls.**

**Why Did She Do It?**

"No, I'll never speak to Marie again; never, never!"

"Why, my Whirlwind, what is it now?"

"Well, tell me all about it, my little Whirlwind, and I promise not to be hard on you."

"Oh, Aunt Clara, you are so patient out all the wrinkles that before daylight tomorrow you'll be waking me up with your singing, so that you may be in time to make it up with Marie."

"Yes, and Aunt Clara will so smooth and forgiving that, of course, you will see no wrong!"

This last speech was from Ned, who sat on a stool by the big fireplace, and had put down his book as "Whirlwind" burst into the room. She tossed her head impatiently at him for an answer, and began her tale of woe to her listening and ever patient young aunt.

When she had finished, Aunt Clara answered never a word. A light gleamed in her dark eyes, and she sighed. After a little while she spoke, softly and gently, but not at all about Whirlwind or Marie; only as if she were looking back over the years. And, indeed, she was.

"Shall I tell you a story, my dear?"

Ned dropped his book again, and Whirlwind was all attention.

"This is a true story of—a friend of mine. When we hear 'true stories,' they are generally told because they show some noble trait of character, or some thrilling episode, or a spirit of bravery, or something of that kind. Yet more often, in our frail human lives, it is not the moment of nobleness that leaves lasting good, but our very weaknesses, photographed on the sensitive plate of our imagination, that stare at us again and again, until we could not, in very shame, act so again.

"This little incident happened many years ago to a child, who is now a woman, and although she never again saw the other prominent character in the episode, the vision of that one quick, impulsive wrong action rises again and again before her, and its memory can never be effaced.

"She was not a bad little girl, nor was she a 'goody-goody' one, just an ordinary little girl. She was playing, one summer evening, on the sidewalk with her little friends of the neighborhood. They had exhausted themselves, all except little Letty, and she, brimful of mischief, and action, and impatience, was waiting to resume the play.

"Suddenly, along the street came a strange sight to these boys and girls, whose ages ranged from five to eight. It was a child of the streets, a little newsboy, in a torn frock, and with tumbled hair, and dirty hands and face. She had evidently wandered from her own neighborhood, and she seemed

very much out of place among these children of careful parents.

"The little ones, one and all, drew together on a stoop, gazing in shyness and curiosity at the stranger, who might have been a gypsy, if one had judged by her semi-wild appearance. When she reached the group, she paused, and there was a moment of silence. The twilight had deepened into dark by this time, and the gleam of the street lamps, which were not electric then, shone dimly upon them all.

"I work for my living!" suddenly and proudly spoke up the little wail; and perhaps a feeling of childish shame fell upon them, for no one answered.

"See what I have!" continued the little voice, and there was a sound of clinking coins as she slipped her hand into her ragged dress, and drew it out again, extending the open palm for them to see. Eagerly they scrambled forward to look, and then it was that Letty did what she was never able to explain, even to this day, grown woman though she is.

"It all happened in a moment, in less time than it can be told; and while they were all scrambling to see, Letty stepped forward with them, and striking the extended hand from beneath, she knocked it upwards, sending the coins flying over the sidewalk and into the gutter. Even before the words "for shame!" were uttered by the children, Letty's heart was stricken with remorse.

"Well, of course, the wail cried, and they all stooped to gather up the coins, all, that is, except Letty, whose foolish pride forbade her to acknowledge her fault. She was a very little girl, of course, and I know that she was not an unkind one, just as you know that Marie is not unkind in her heart, even though she is impulsive and hasty, like our 'Whirlwind'; but though that is true, and she will never see or know the wail that worked so hard beyond her years, yet Letty has her remorse for that action, and will never forget it. It was the beginning of her trying to think for others.

"Now, Whirlwind, I have told you this little story only because it is not always our noble actions that stamp our characters, and so, I am sure that you will waken Ned early with your singing, and will find that Marie, too, has regretted the harsh words spoken between you."

Aunt Clara, always the most cheerful person in the household, was silently looking into the fire with a half-dreamy smile on her face. Ned and Whirlwind left her thus, and as they shut the door, Whirlwind said:

"Would you have believed it, Ned, if any one else had told us?"

"No, and if I didn't know that she could not pretend, even to a name, I'd say it couldn't be!"

And meanwhile their Aunt Clara Letitia, or Letty, as she was even yet sometimes called, was thinking:

"Why did I do it? Who can analyze the child's mind and tell?"—Virginia Norton.

**NERVE FOOD**

If you have neuralgia, Scott's emulsion of cod-liver oil will feed the nerve that is crying for food—it is hungry—and set your whole body going again, in a way to satisfy nerve and brain with your usual food.

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**Fencing.**

That times are changed is a fact that every man over forty is sure to announce with emphasis. But the change is sometimes greater in appearance than in reality, as in a case reported by the Epworth Herald.

"How's this?" said the farmer, who was reading a letter from his son in college. "Come here, Betsey. Harold Howard Augustus writes that he wants money to pay his fencing bill. What on earth does the boy mean?"

"I s'pose it's the college pastur' or somethin', Matthew. There's so many pernickety things the poor boys at college have to do."

"Ho! he! It's lessons in fencing he wants to pay for. Waal, now, that beats all. I've been fencing for forty years, and I never had to go to college to learn how."

"But times are changed, Matthew. Fences aint made as they was when we climbed 'em in Root Hollow."

"I expect that's so," said the old man, thoughtfully. "He don't say whether it's a rail fence or a wire one, but I reckon he'll learn both ways. I never thought a boy of mine would have to go to college to learn fencing. Times are changed."

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There are few incurable cases of rheumatism. Dr. Peter's Blood Vitalizer cures rheumatism by eliminating the uric acid from the blood. It heals the sore joints and muscles by restoring life and purity to the vital fluid, strengthening and fortifying the entire system. It is a preparation distinctly different from all other medicines, and was discovered over one hundred years ago by an old Swiss-German physician. Being a purely botanical medicine, it is absolutely harmless, and can be administered to the infant as well as adult with absolute safety. It is not a drug store medicine, but can be obtained of special agents, or the proprietor direct, Dr. Peter Fahrney, 112-114 S. Hoyne avenue, Chicago, Ill.

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it is absolutely impossible to break or cut the hair. Sold on a written guarantee to give perfect satisfaction in every respect. Send stamps for one. Ladies' size, 50c. Gents' size, 35c. Live men and women wanted everywhere to introduce the article. Sells on sight. Agents are wild with success. (See want column of this paper.) Address D. N. Rose, Gen. Mgr., Decatur, Ill.

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Commencing January 14, 1901, the SOUTHERN RAILWAY and connecting lines will place in service a SOLID VESTIBULED TRAIN, to run daily (except Sunday) from Chicago to St. Augustine, Florida, on following schedule:

Leave Chicago.....12.00 noon  
Leave Cincinnati.....8.40 p. m.  
Arrive Jacksonville.....7.30 p. m.  
Arrive St. Augustine.....8.30 p. m.

This train will consist of composite baggage car, Pullman drawing room sleeping cars, dining car and observation car, to run through WITHOUT CHANGE via, Cincinnati, Chattanooga, Atlanta and Jacksonville.

The train between Chicago and Cincinnati will run on alternate days via, the Monon and Pennsylvania and Big Four.

For full information call on any of the above ticket offices, Chicago, or at the Southern Railway office, 225 Dearborn Street, Chicago.

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## THE WORLD IN BRIEF

Rebels defeated at Panama.  
Burglars beat a man to death near Gorham, Me.

McKinley nearly recovered from attack of grip.  
Jefferson Davis inaugurated governor of Arkansas.

Island of Tutuila, Samoa, prospering under American rule.

B. R. Tillman re-elected senator from South Carolina.

Thirty Filipino leaders deported from Manila to Guam.

W. A. Clark elected senator from Montana for long term.

Native political factions in Hawaii have united in a home rule party.

Roosevelt saved from a wounded grizzly bear by timely shot of guide.

Passenger of wrecked steamer Vigilancia rescued and landed at Havana.

Illinois G. A. R. state encampment will be held at Peoria on May 14, 15 and 16.

British war office will invite enlistment of 5,000 yeomanry for South Africa.

Receiver asked for Federal Savings, Building and Loan association, Chicago.

Mrs. Sarah Kuhn, Sigourney, Ia., received life sentence for killing her husband.

Gunboat Scorpion ordered to Guanoco, Venezuela, to watch American interests.

Bill in Indiana Legislature to kill criminals by morphine instead of rope defeated.

Twenty armed bandits foiled in attempt to loot freight train at Rockwood, Md.

Boers captured convoy of twelve wagons, killing two British and wounding eleven.

Samuel Lewis, London usurer, left \$4,750,000 to charity. Estate valued at \$20,000,000.

Governor Durbin non-committal as to what he will do with requisition for W. S. Taylor.

Chinese abandon idea of protesting against powers' terms and protocol is signed in Pekin.

Balance of trade in favor of United States in 1900, \$648,398,738. Increase over 1899, \$172,498,177.

Afrikander envoys, if allowed to protest in parliament, will allege despotic rule of Cape Colony Dutch.

Highwaymen at Chicago beat a bookmaker with revolvers and rob him of \$500 in money and jewelry.

Governor Stanley says he means to proceed against Leavenworth lynchers, but has not decided how.

De Wet crossed Vaal river and joined northern army; 7,000 Boers concentrated to attack British lines.

**TO CURE A COLD IN ONE DAY**  
Take Laxative Bromo Quinine Tablets. All druggists refund the money if it fails to cure. E. W. Grove's signature is on each box. 25c.

Emperor of China asked powers not to destroy Taku forts, but to occupy them.

T. L. Johnson, Cleveland, O., said bought Baker street underground line, London, for \$2,000,000.

Passenger train on the Northern Pacific breaks through a culvert and coaches are totally wrecked.

St. Louis grand jury returned twenty-four true bills; twenty suppressed supposed to be against officials.

Plotting to assassinate the czar of Russia is the charge against Prince Victor Nakadchidze, arrested at Nice.

Interstate Commerce commission, in report, says safety appliance act is being generally complied with by railroads.

Mrs. Carrie Nation, Wichita, Kas., saloon wrecker, released from quarantine in jail. Liquor sellers guard their places.

Officers and cadets hissed Congressman Driggs for question put at Booz inquiry. Upper classmen called brutal cowards.

Advices from Great Britain are to the effect that the queen's government will accept the Hay-Pauncefote treaty, amendments and all.

Pope approved Vatican budget for 1901 amounting to \$1,700,000. Contributions to Peter's pence \$5,000,000. Total contributions, \$6,000,000.

Immigrant inspector seized British ship at Waldron, Ireland, which had brought twenty-two Japanese contract laborers into United States.

Gazette issued at Cape Town placing whole of Cape Colony except few cities and districts under martial law. Civil population will be called on to give up arms.

Dr. George E. Howard, head of the department of history at Stanford university, refuses to make public apology for an address, and is forced to resign.

**Wanted—Ladies and gentlemen to introduce the "hottest" seller on earth.** Dr. White's Electric Comb, patented 1899. Agents are coining money. Cures all forms of scalp ailments, headaches, etc., yet costs the same as an ordinary comb. Send 50c in stamps for sample. D. N. Rose, Gen. Mgr., Decatur, Ill.

**The Popular Buffalo Route**  
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One cadet escaped hazing at West Point by whipping thirty first class men. Illinois youth had jaw broken.

At the annual dinner of the Holland society of New York City former President Grover Cleveland severely criticised the new American policy of expansion, and deplored the war in South Africa. He declared that America and England are both engaged in killing natives in order to possess their lands.

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**THE COMPANY'S FINANCIAL STRENGTH.**—The Mexican Coffee and Rubber Growers' Association manage the Plantation for twenty-five years. The mercantile agencies say that it has a capital of \$5,000,000; assets, \$4,000,000; and owns steamboats.

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Mr. W. J. Ford, of Hiram, O., is identified with the Montezuma. The following endorsement of him speaks for itself:

Mr. W. J. Ford was one of the founders of the Christian Standard, has been prominently connected with Hiram College for thirty years, and is known wherever our denomination is known. I know him to be a man of sound business judgment and the greatest personal integrity. His association with any commercial enterprise is a high guarantee of its financial soundness.

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**POINTERS ON PROFITS.**—Sir Thomas Lipton says: "For sure, large and permanent returns nothing equals a well-managed tropical plantation." Russell Sage says a rubber plantation is better than a bank. Sugar planters in Hawaii cleared \$23,000,000 this year.

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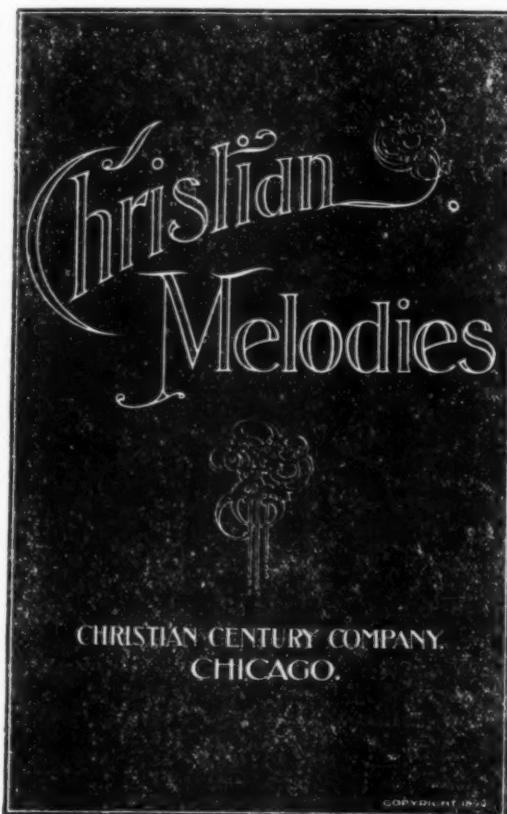
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No. 5. *Buried With Christ.* Wm. J. Kirkpatrick.

*Sol. T. Brynn. Roman 6.*

1. Buried with Christ and raised with him. What is there left for  
2. Buried with Christ, glorified on High. He is now the  
3. Living with Christ, who is still no more. Following Christ, so  
4. Living with Christ my members I yield. Servants of God I am.

me to do? Simply to cease from struggling and strife,  
forthway I tread; Bereft of thought while walking there in,  
go with be-fore, I am from bond-age un-ter-ly freed,  
ever more sealed; Not un-der law, I'm now un-der grace.

*Chorus*

Simply to walk in newness of life,  
He that is dead is freed from all sin. Buried with Christ and  
Reckon-ing self as dead in sin. Buried with Christ and  
Sun is de-throned and Christ takes its place.

dead in to sin, Dying but liv-ing, Jesus with-in; Rul-ing and  
reigning day af-ter day, Guid-ing and keeping all of the way.

Copyright, 1895, by Wm. J. Kirkpatrick.

**N**o expense was spared in the production of this book. Wm. J. Kirkpatrick, the author, is one of the leading and best known gospel song writers in the world today. His songs have been sung the world over in almost every town. Some of his songs have been translated and sung in all languages. Prof. Kirkpatrick has the advantage of many years of experience as a musician and song writer, and he has put the best productions of his lifetime into Christian melodies. In addition to his own songs the choicest productions have been selected from over **eighty leading composers and song writers.** This gives a great variety of music and a collection of songs of the very best quality. No other book at a similar price shows such care and judgment in **excluding** the inferior and **including** only the best. Many very good songs were rejected because not good enough. If you want the most popular, best wearing and most satisfactory all-around song book get **CHRISTIAN MELODIES**, and we are certain, when you have used it, you will pronounce it, as have all musicians who have tried it, "a book of gems."

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## The Best Family Christian Paper.

Church Services, Sunday Schools and Endeavor meetings should be made attractive and delightful. Nothing adds more to the interest and effectiveness of these services than the inspiration and power of new soul-stirring songs. No song book has ever been produced that so completely and admirably fills the requirements of our churches as does **Christian Melodies**. It has songs suitable for every occasion and for every department. It is especially well adapted to Evangelistic, Sunday School and Endeavor services, as well as for regular church purposes. It contains many fine solos, quartetts, etc. has many of the most popular hymns that have been in use, besides the large quota of up-to-date songs by the ablest writers. Its extraordinary merit is attested by its unprecedented reception. Everyone who uses the book is delighted with it. From every quarter come words of highest praise and commendation. The testimony of musicians, singing evangelists, and all who have used it, is unanimous in pronouncing it without exception or reservation the best all purpose book that has been produced. It is mechanically perfect, neat, artistic and durable. The selling price is \$25.00 a hundred, \$3.00 a dozen, not prepaid. Single copy, post-paid 30 cents. Already hundreds are enjoying the benefits of these powerful agencies in Christian work, and we hope to supply a still larger number and add **10,000 new subscribers to THE CHRISTIAN CENTURY** through our most Remarkable Premium offer, whereby churches may obtain

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